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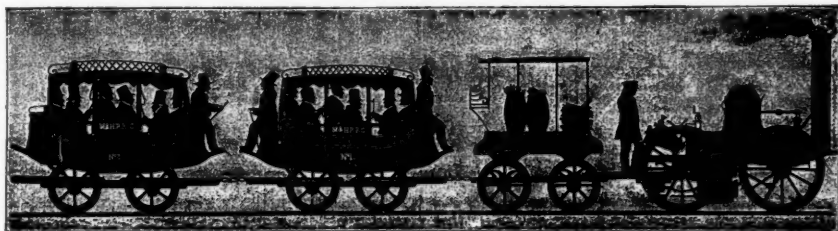
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THE "DE WITT CLINTON" AND TRAIN, 1832; MOHAWK AND HUDSON RAILROAD.

(From an old print.)

DEVELOPMENT OF RAILROADS IN THE UNITED STATES.

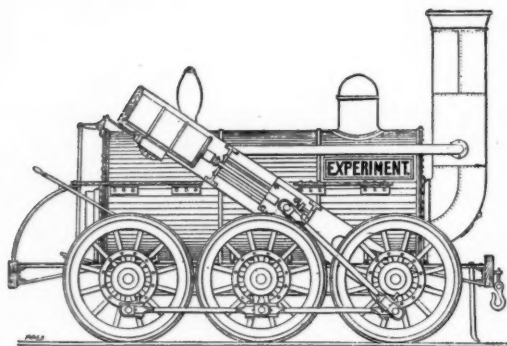
BY BRANDT MANSFIELD.

PERHAPS no better estimate of the towering importance of our railway system can be made than the simple figures showing its relative position in the nation's wealth. For 1890 the valuation of all property in the United States was officially determined to be \$65,037,091,197. Of this aggregate \$39,544,544,333 represented real estate—at actual market value—and \$8,685,407,323 railroads and their equipment—the actual cost. More than one fifth the entire landed interests, more than one eighth the total wealth of the nation, is thus invested in the diverse "streaks of rust" that run hither and thither over the broad surface of the land.

It is not the land that is occupied that gives railways this great eminence, but rather the essentiality of transportation in the production of wealth. Grain trans-

ported by wagon 300 miles consumes its entire value in drayage charges. Coal carted by team on wagon roads a distance of 300 miles would be worth at least \$30 per ton. Under primitive traffic conditions present life would be impossible. Cities would crumble into dust. Western farms would relapse into wilds or wilderness. Dikes save Holland from the sea; railways protect this nation from barbarism. Like many another scion of modern progress the railway was born of poor but respectable parents. From out the misty ignorance of the past the rail was the firstborn. The railway car was developed next and the locomotive came later still.

It was about 1630 that a Mr. Beaumont, operating a coal mine near Newcastle, England, laid wooden planks from the pit to the banks of the River Tyne to facilitate the



STEPHENSON'S FIRST LOCOMOTIVE OF THE "DIRECT COUPLING" TYPE.

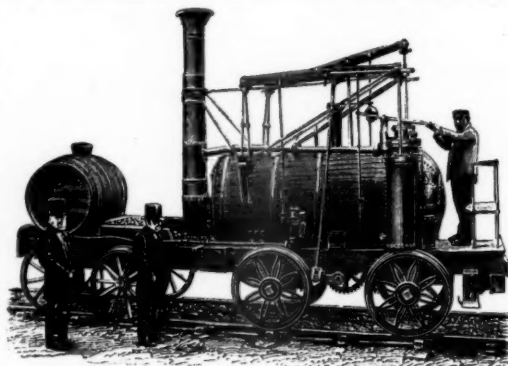
transportation of coal in small two-wheeled, one-horse carts. Some successor, unknown to fame, covered the planks with sheet iron. These tramways grew in favor among the English collieries, for the capacity of the carts was thereby doubled. A cast iron rail with an inner flange to keep the cart on the track was in use as early as 1776. Then in 1789 William Jessup made an important step in advance. He put the flange on the wheel and used a cast iron edge rail. The modern rail and railroad wheel were thereby developed substantially as they exist now, a century later. But their use was confined to short tramways running out from English coal pits, and the cars were small two- or four-wheeled affairs, drawn by one dejected horse.

Meanwhile the steam engine was beginning to work a marvelous revolution in the creation of power. British industries were expanding, and the transportation problem became vital. Various attempts were made to apply steam to locomotion, but on the king's highway, not on rails. The earliest steam road carriage of which any record is found, was made by Nicholas Cugnot [kūnyo'], a French officer, in 1769, with funds furnished by the French government. He tried with a pair of single acting, high pressure cylinders to turn a driving axle by means of pawls and ratchet wheels. The invention did not prove practicable.

Among the earliest English steam road carriages was one constructed in 1803, by Richard Trevithick, a mining engineer. It was run for a short time in the streets of London, and created great excitement, but proved too cumbersome for use. The application of steam to rails then followed. Several slow-traveling, ratchet-wheeled locomotives were built between 1812 and 1825, for use on colliery tramways. They were exceedingly crude and of doubtful utility.

In 1825 the first public railroad in the world was opened between Darlington and Stockton, England. The locomotive, built by George Stephenson, carried a load of 90 tons at an average speed of 10 miles an hour. It had vertical cylinders like those of a stationary engine, the beams communicating motion to the driving wheels by means of toothed gear placed under the engine.

The next year Stephenson, the genius of the railway, broke away from stationary engine practice. He placed the cylinders in a slanting position and attached the connecting rods direct to crank pins on the driving wheels, fastened together by outside coupling. By further improvements,—the multitubular flue in the boiler and the ex-



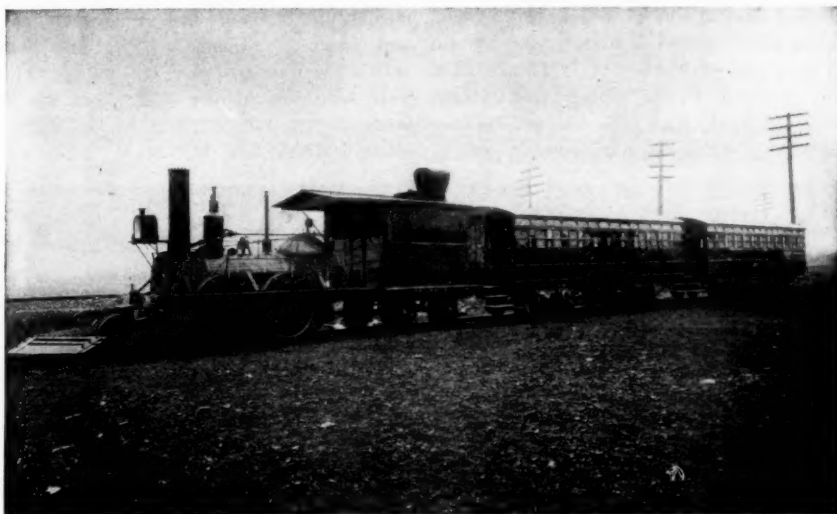
AN ENGLISH LOCOMOTIVE OF 1813.

haust from the cylinders up the smoke-stack,—Stephenson in 1830 produced the "Rocket," the most famous locomotive in history, the model for the modern engine.

It won a competitive prize at a test on the Liverpool and Manchester road in 1830, making 20 miles an hour. The revolution was complete. Rail, wheel, and locomotive were perfected.

America, a virgin country of magnificent distances, was groping about darkly, trying

Stevens, of Hoboken, began in 1810 to advocate the construction of railroads in New York, and for years battled with an unconvinced public opinion. Some wooden rails are said to have been laid on Beacon Hill, Boston, as early as 1807, by Silas Whitney. The Quincy road, with iron



THE "JOHN BULL," FIRST TRAIN ON THE CAMDEN AND AMBOY RAILROAD.

to solve the momentous question of transportation. Washington had voiced the importance of internal commerce. The federal constitution had provided for its control by national legislation. Nathan Read, of Salem, Mass., in 1790 patented a crude invention for steam propulsion. Oliver Evans, a brilliant but unappreciated American inventor, as early as 1772 attempted to construct a steam road engine, and in 1804 built an engine on heavy trucks which was made to propel itself. In 1812 he predicted travel by steam at 15 miles an hour, but his friends laughed him to scorn and he died of a broken heart.

Each year the country burst its boundaries and spread farther west. Better means of traffic were imperative. Great canal enterprises were undertaken, and from 1825 to 1830 the relative merits of canals and railroads were publicly discussed, usually at the discomfiture of the latter. Col. John

plated, wooden plank rails, was built in 1826, to haul granite to the port of Neponsit. The Mauch Chunk Railroad was soon after constructed between the coal mines of northeastern Pennsylvania and the Schuylkill Canal.

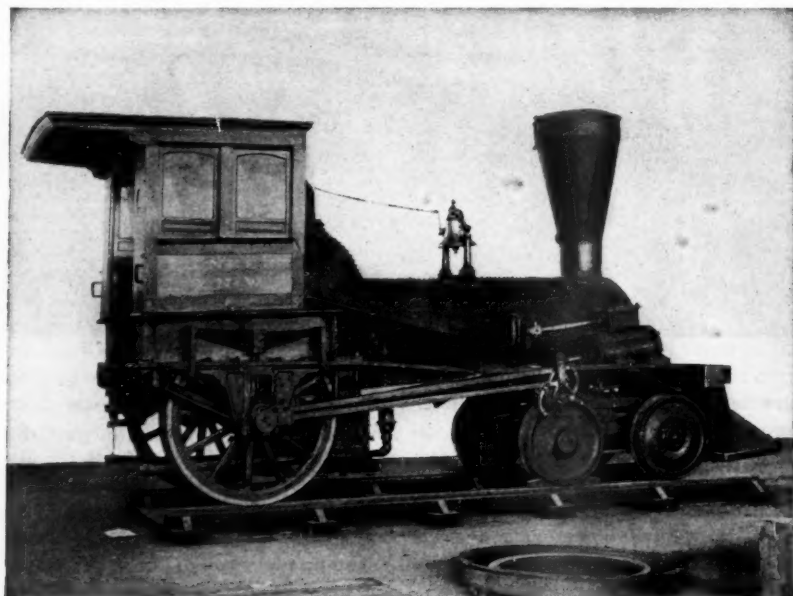
The first locomotive in the United States was the "Stourbridge Lion," one of three engines ordered from England for service on coal mine tramways in northeastern Pennsylvania, operated by the Delaware and Hudson Canal Company. A trial trip was made in 1829, and while successful the engine proved too heavy for the tracks, weighing as it did 7 tons instead of 3 as ordered, and all three engines were used for stationary purposes.

Meanwhile Baltimore, alarmed at the growing commercial supremacy of New York in consequence of the latter's canal, resolved to build in self-defense a railroad to be operated by either horse or steam power. Peter

Cooper, of New York, in 1829 built the "Tom Thumb," and with it made an experimental trip on the Baltimore and Ohio in 1829, and in August, 1830, the "Tom Thumb" carried in a crude car forty officials and guests from Baltimore to Ellicott, 13 miles, in one hour and twelve minutes on an ascending grade. The officials were satisfied that steam should be the power, and at once offered a prize of \$3,500 for the best type of locomotive. It was won in 1831 by the "York," built by Phineas Davis, of York, Pa. The "York" became the pioneer of the regular locomotive equip-

power to the driving wheels by means of cogs. Not for several years did the Stephenson type, now universally used, gain general recognition.

But the era of the railroad was inaugurated, and the new wonder found popular favor. Public enterprise rallied to the growth and extension of the new and rapid means of transportation. Between 1830 and 1840, 38 railways sprang into being with a total length of 2,818 miles. They were scattered mainly throughout the Atlantic states, with several as far west as Ohio, Indiana, and Michigan. They were



THE "PIONEER." FIRST LOCOMOTIVE IN CHICAGO.

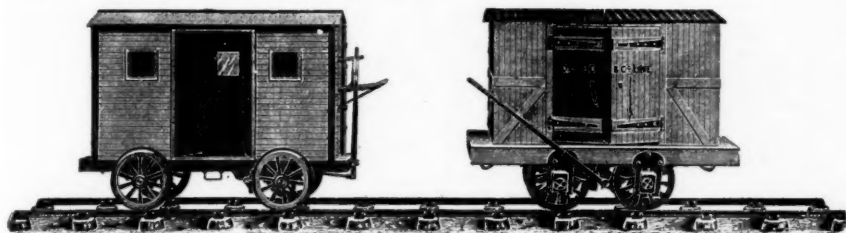
ment of the Baltimore and Ohio road, the first great railway in America. The first locomotive in regular service in America, however, was the "Best Friend," which began making regular runs on the South Carolina road, in November, 1830. It was designed and constructed by E. L. Wilson, of West Point foundry, New York, and at the experimental trial demonstrated twice the force and efficiency contracted for. All these early American locomotives were of the upright cylinder type, communicating

built largely by state aid. It has been estimated that in 1842 the total debts of the states aggregated \$207,594,915, and that of this total liability \$60,201,551 had been incurred in constructing canals and \$42,871,084 in building railroads.

Improvements in equipment came quickly. John B. Jervis suggested the "bogie," or four-wheeled truck, under the front of the engine to support and govern the machine in making curves. The use of wood as fuel necessitated the spark arrester to save

adjacent buildings, haystacks, and fences from destruction. Tracks made slippery by an enormous swarm of locusts crushed under the wheels gave rise to the sand box. In England the earliest passenger cars

occasionally injuring a passenger. Each train carried a sledge hammer, and it was the duty of the conductor, when a snake head strap rail curled up, to stop the train and spike the rail into place.



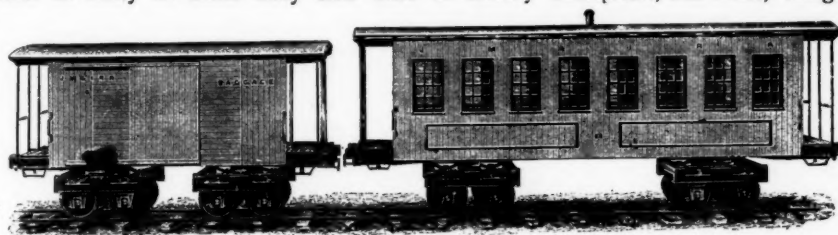
PASSENGER CAR, 1834; PORTAGE RAILROAD.

FREIGHT CAR, 1835; PORTAGE RAILROAD.

were of the stage coach type, and when larger cars became necessary, the double stage coach, triple stage coach, etc., gradually developed into the modern English compartment car. In America the primitive passenger coach had many shapes, but it was not long before the present type with end platforms, longitudinal center aisle, and cross seats took crude form. The first coaches were without springs. In an eight-wheeled car built in 1840, the improvement was noted that "light was supplied by two candles, one at each end of the car." The seats in many of these early cars were

The early roads were short, independent lines between adjacent cities. But as the lines multiplied, more distant points became connected through combinations of roads. From 1840 to 1850 the mileage of the United States jumped from 2,818 to 9,021. In the latter year Boston had attained a route through to the lakes. Several years later New York had reached Dunkirk, Philadelphia was joined to Pittsburg, Baltimore had gained Wheeling. The main stems of the great eastern systems were formed.

After 1850, state aid was rarely extended to railway enterprises, but cities, villages,



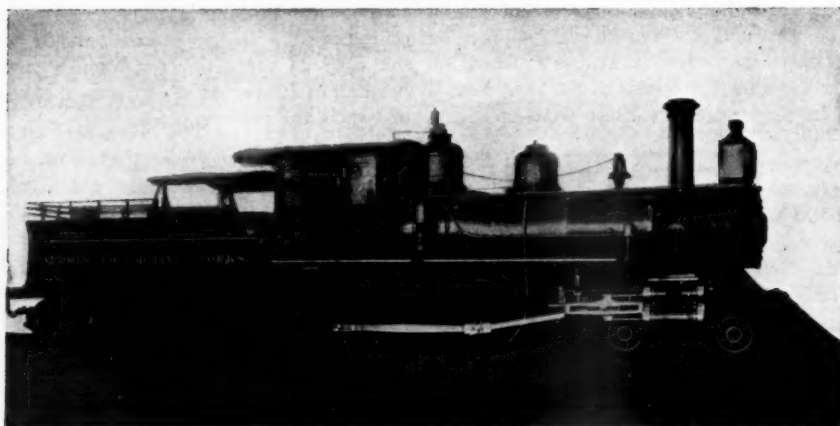
FREIGHT AND PASSENGER CARS, 1848; JEFFERSONVILLE, MADISON, AND INDIANAPOLIS RAILROAD.

plain boards. The first freight cars weighed less than a ton, and usually carried a load of less than two tons.

For more than ten years the rails on many of the roads consisted of iron bars, spiked on stringers of wood, supported on stone sleepers laid longitudinally. These iron bars often became loosened, and the ends, called "snake heads," would sometimes fly up and pierce the floor of the car,

townships, and individuals contributed liberally to the numerous projects afoot, and in 1860 construction had reached 30,624 miles, increased in 1870 to 52,922.

About that time began the rapid growth of the great western systems. The first line west of Chicago was the Chicago and Galena Union, opened in 1848, now a part of the Chicago and Northwestern system. The first locomotive, the "Pioneer," weighed



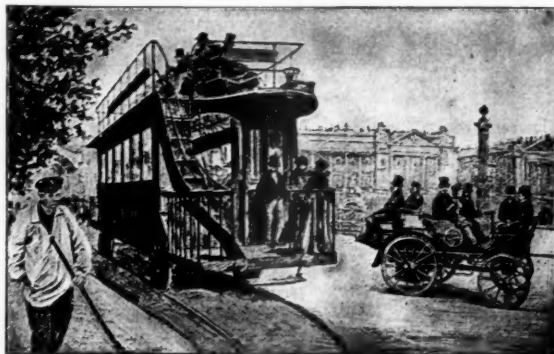
A COMPOUND LOCOMOTIVE.

10 tons, and was transported by boat from Buffalo to Chicago. The rest of the equipment consisted of a half dozen small cars. Construction through the prairies was stimulated by the presentation of land grants, commenced a few years later by the government and by various states. Congress not only issued bonds to extend the first transcontinental lines through to the Pacific coast, but granted to railway corporations 187,785,850 acres of land, in consideration of specified extensions. Part of this vast acreage was subsequently forfeited, but under the stimulus of national aid, a new policy was inaugurated. Railroads had previously followed civilization. Now they aspired to precede the earliest settler.

With Chicago as their base, a half dozen lusty young giants pushed numerous branches westward through rich virgin soil, till each measured five or six thousand miles in length. Construction was easy and rapid, and bonds, issued to defray cost, were quickly absorbed in financial centers. Statistics show a wonderful gain in mileage—52,922 miles in 1870; 93,296 miles in 1880; 166,706 miles in 1890. Rival lines had gridironed the entire new western country. The ex-

penditure of the capital necessary to this tremendous construction staggered the nation's resources once or twice, but quick recovery followed, and the United States now has a magnificent, an unrivaled, system of transportation—five transcontinental lines and several others held back only by a temporary truce among rival systems, making San Francisco as near to Washington as was Boston a century ago. Railroad construction is at the present time progressing more slowly, at the rate of only several thousand miles a year.

No other country has witnessed a railroad development so wonderful as this. The United States owns 43 per cent of the entire railway mileage of the world, but only 5 per cent of the population and only



DOUBLE-DECKED ELECTRIC CAR.

ELECTRIC CARRIAGE.

6½ per cent of the area. Europe had at the beginning of 1893, 144,380 miles of railway, of which Germany possessed 27,455 miles, France 24,018 miles, Great Britain 20,325, and Austria 17,600 miles; Asia 23,229; Africa 7,212; Australia 12,685; America 218,910, of which the mileage in the United States was 174,784. France laid the foundation of its railway system in 1828, Germany and Belgium in 1835, Russia in 1838, Holland and Italy in 1839, Turkey not until 1860, nor Greece until 1869. Peru initiated the railway system for South America in 1851, New South Wales for Australia in 1855, Egypt for Africa in 1856. Canada's first rail was laid in 1847 and Mexico's in 1850. In most foreign lands the respective governments either own a large portion of the railway mileage or have extended generous aid to construction.

And abroad many momentous projects are under way. Russia is actively extending lines to her frontier and the Great Siberian Railway, now in progress, will, when completed several years hence, be nearly 5,000 miles in length, and will connect the Pacific with Europe's network of railways. Travel by rail from Bombay to Peking is each year brought nearer realization by the construction of intermediate links. It is the bright dream in this country that the three Americas will soon be united in bonds of steel and a railroad to Alaska is one of the coming probabilities.

As time goes on the equipment steadily improves. In the vocabulary of transportation there is no such word as rest. The standard capacity of freight cars from 1855 to 1876 was 20,000 pounds. It has grown since then to 30,000, 40,000, 50,000 pounds. Quite a number of 60,000 pound cars have been built, and within a year or two several of 100,000 pound capacity, for special purposes. In 1863 the standard passenger coach was 30 feet in length; it is now 60 feet. Larger engines, heavier rails, and heavier bridges naturally followed. The earliest locomotives weighed only several tons. One was recently built weighing 76 tons, while 50 ton engines are not uncommon. And in recent years have come gas

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and electricity for light in passenger coaches, air brakes for both passenger and freight equipment, special cars for a wide variety of purposes. A late promising innovation has been the compound or double cylinder locomotive, the second and smaller cylinder utilizing the exhaust steam from the larger, and thereby increasing the power of the machine. Iron cars have been built, but have as yet been indifferently received.

Most momentous of all prospective changes, perhaps, electricity as a motive power stands at the door expectant. It may eventually enter and supersede steam, but this new application of power on steam railways is still in the crudely experimental stage.

In keeping with these constant improvements the safety of travel is now almost absolute. The element of personal safety is even greater for the passenger than for the average person who is not traveling, as may easily be demonstrated. During 1893 the railroads of the United States carried 593,560,612 passengers an average journey of about 24 miles each, or 14,229,101,084 passenger miles. A passenger traveling constantly would accomplish about 260,000 miles per year, and 54,000 traveling constantly would be equivalent to the passenger mileage for 1893, during which year 299 passengers were killed. This is equivalent to an average annual death rate of between 5 and 6 per thousand among passengers. The annual death rate for the population at large is three or four times as great. In other words the probability of death is several times greater off than on a train. But although passengers are comparatively safe, the slaughter among trainmen is heavy. Eight per cent are injured each year, and nearly one per cent are killed.

It is curious to note that while freight rates have fallen tremendously, dropping from 6 and 8 cents per ton per mile in earlier years, to less than a cent per ton per mile at present, passenger fares show little depreciation. The average fare on 35 roads in 1848 was 2.85 cents per mile; on all roads now the average is about 2.2 cents per mile. But increasing luxury of equip-

ment has perhaps atoned for this maintenance of old time rates.

The railways in 1893 earned \$1,220,751,874, and of this amount \$827,921,299 was expended for operation. From the net proceeds an average interest of 4.25 per cent was paid on the mortgage indebtedness of \$5,225,689,821 and an average dividend of 1.68 per cent was paid on the capital stock of \$4,668,935,418, a revenue to stockholders by no means extravagant. It can be said for American railroads that their average capitalization, including bonds and stock, of \$62,421 per mile is less than one third the capitalization of English railways per mile, and considerably less than the average for the world. The total capital invested in the railways of the world at the beginning of 1893 was \$33,215,000,000, about \$80,000 per mile.

A comparison of English and American railways shows that the former are the more substantially built. Expense was not

considered in their construction. Freight rates in England are double the American schedules and despite the excessive capitalization the average dividends are higher; for cost of operation is less.

America may well be proud of her magnificent transportation system. Wonderful engineering feats in its construction have brought distant territories into close conjunction. The distribution of rich and varied products is made with speed and at slight expense. Fuel is brought from the mines, timber from the forests, grain from the golden prairies, manufactures are scattered broadcast, fast freight lines forward perishable goods at special speed, and express matter thunders along with the fast mail. No richer material blessing has crowned this nation than its incomparable arterial circulation, swift as the wind-driven cloud, potent as the arm of Jupiter, servant of the humblest citizen.

SOCIAL LIFE IN ENGLAND IN THE SEVENTEENTH CENTURY.

BY JOHN ASHTON.

WHAT was England like in the beginning of the seventeenth century? Let Paul Hentzner, who visited the country in 1598, answer. He is enraptured with the soil and climate; of the latter he says, "It is most temperate at all times, and the air never heavy; consequently, maladies are scarcer, and less physic is used than anywhere else." But in this he probably judged from the country whence he came (Silesia).

He liked the English people and contrasted them favorably with the French; and, speaking of the dwellinghouses of the time, he tells us that they "are commonly of two stories, except in London, where they are of three or four, though seldom of four; they are built of wood, those of the richer sort of brick, their roofs are low, and when the owner has no money, covered with lead." The old wattle and daub houses of previous centuries were dying out and being replaced by more substantial

structures. Still they were largely built of timber and plaster, and the amount of wood used in the construction of houses greatly agitates Harrison, whose description of England at the very close of the sixteenth century, is inimitable, and he laments "for when our houses were built of willow, then we had oken men; but, now our houses are come to be made of oke, our men are not onlie become willow, but a great manie, altogether of straw."

Yet trees were plentiful, and in the parks, which were very numerous, and in the hedge-rows, both the oak and elm abounded. Although England was rapidly being disforested, owing to the great demand for wool, beef, and leather, still there were large woods of beech and hazel in Berkshire, Oxfordshire, and Buckinghamshire; the yew was plentiful in Yorkshire, especially between Rotherham and Sheffield, and in Kent,—nay, in almost every churchyard—not as a mournful object, but for the man-

ufacture of bows, which used to be the national weapon, the aspen furnishing the light wood for arrows. The fir and pine grew farther north; the poplar was useful for bowls and platters, the alder gave a black dye, with which the country women dyed their home-spun cloth and home-knit hose.

Under the land lay mineral wealth, although the coal fields, which have done so much for England, were practically unworked. Tin was found in Cornwall and Devonshire, and lead in Derbyshire, Wear-dale, etc., useful for many purposes, but most especially for pewter platters, dishes, and flagons—which were used by people of all ranks. Iron was found in Sussex, Kent, Weardale, Mendip Hills, Walsall, in Shropshire, near Manchester, and some part of Wales; but its manufacture cost the consumption of so much wood that, in the reign of Elizabeth, an act of Parliament had to be passed for the preservation of lumber in Surrey, Sussex, and Kent. Coal was first used for smelting purposes by Simon Sturtevant in 1611, yet he was not successful in its application, which John Rovenon is said to have accomplished in 1613. But it was reserved to Dud Dudley, a natural son of the fifth Baron Dudley, to bring it into practical use in 1619. Steel made in England was not first-class, and it had to be imported from the continent. Copper was not much worked, but there were mines of it in Cornwall, and one, at least, in Dorsetshire.

Having thus, very briefly, glanced at the England of the seventeenth century, let us trace the life of an Englishman of the period, from his birth to his burial. Babies were wrapped in swathing bands, or "swaddling clothes," and their first public appearance was at their baptism, which took place soon after their birth. Then there was a jollification, and each of the godfathers and godmothers was expected to give the child a present, a silver cup, or a set of 'Postle spoons,' and the midwife and nurse also expected, and received, a gratuity. Children were kept in great subjection, and did not mix in the family in season and out of season, as is now so much the fashion.

When boys and girls were about two years old, they began to learn their lessons from a "hornbook." These curious little tablets (for they are not books) are now excessively rare, and consequently, valuable—so much so that they have been forged. The hornbook was sometimes called the "Christ Cross Row"¹—from a cross prefixed to the alphabet. It is so mentioned in Shakespeare in Richard III., Act I., sc. 1. It was simply a small sheet of paper, generally about four inches by three inches, on which were one or two alphabets—then came the vowels, and, after that, the "Syllabarium," ab, eb, ib, ob, etc., then followed the "Ascription" "In the name of the Father, etc.," and it wound up with the Lord's Prayer, ending with "deliver us from evil." This was pasted on a piece of wood about one third of an inch thick, shaped somewhat like a battledore, and covered with a thin sheet of transparent horn, which was fastened to the wood by nails driven through strips of copper or brass. By this means the Christ Cross Row was rendered almost indestructible by the little urchins who had to make use of it.

Having mastered his rudiments, he was promoted to a "primer," which, after the accession of James I., consisted (after the alphabet) of the Ascription, Credo, Pater-noster,² Commandments, Graces before and after Meat, Responses to the Mass, and completed by the Hours³ and Psalms. His next educational promotion was to a grammar, or free school, all of which, many are apt to think, were founded in the reigns of Edward VI. and Elizabeth. But it was not so. The monasteries were the normal schools of English boys, and when they were suppressed it took a long time to fill their places, so that in this seventeenth century it was found necessary to create over one hundred schools throughout the country, besides those founded in the preceding reigns. I have no space to treat of his curriculum, or of his school books; suffice it to say he had enough rod, without which no picture of the schoolmaster of this century is complete. There were also private schools, where not only the solid re-

quirements of education might be learned, but also accomplishments, such as singing, dancing, French and Italian, music, painting, fencing, etc. If his parents could afford it, the boy was sent to one of the two universities, Oxford or Cambridge, after which he was sent on the "grand tour" throughout Europe, or, at least, the most civilized portions thereof.

He came back and probably settled down and married. There is enough fuss over one of our latter day marriages, but it is baby's play compared to one in the seventeenth century: the feasting and social orgies afterwards would require an article all to themselves. But the marriages do not seem to have been very unhappy; the law of divorce was not, and, probably, the partners for life schooled themselves to "bear each other's burdens" better than now-a-days. Still in the Puritan days of the century, a laxity with regard to marriage crept into vogue, and it was considered more of a civil than a religious contract, so much so, that it was usual to acknowledge a woman to be a wife before witnesses, or a justice of the peace, and these "marriages" had to be legalized by an act of Parliament, after the Restoration.⁶ It was probably the expense of the ordinary marriages, that led to these semi-clandestine weddings, at the Fleet Prison,⁷ and churches in London which claimed exemption from episcopal jurisdiction.

Naturally, a man died—and was buried; and, not to dwell too long on this subject, I may say that the latter operation was an expensive one. Only to give one instance—that of a middle class man like Pepys—at his burial there were given 45 rings of 20s. value—62 of 15s. and 16 of 10s.—besides 40 suits of mourning.

They ate and drank as well as they could afford. Breakfasts, as we know them, were not. A man took a snack of something, and a "morning draft"—be it of small beer or wine (for tea and coffee counted not for morning consumption in those days) either at home, or at a tavern; which, be it remembered, it was no derogation of dignity to frequent—because it took

the place of a club, and people were unpretending enough to buy their bit of fish, or what not, and have it cooked at the tavern.

Early in the century, dinner time was at noon; before the eighteenth century it had extended till two o'clock p. m.; and very rough, though plentiful, was this meal. Forks were not introduced into England until about 1615, the practice being to cut off the meat and use the fingers to put it into the mouth, wiping them, afterwards, with a napkin. Ben Jonson, in "The Divell is an Asse" (Act v., sc. 3, 1616), says,

"The laudable use of forks,
Brought into custom here, as they are in Italy,
To the sparing of napkins."

Indeed, so primitive were their dining arrangements, that, even at a lord mayor's banquet, Pepys writes, Oct. 29, 1663:

"Many were the tables, but none in the Hall but the Mayor's and the Lords of the Privy Council that had napkins or knives It was very unpleasant that we had no napkins nor change of trenchers, and drank out of earthen pitchers and wooden dishes."

For wines they had both French and Rhenish sherry, Malaga, and tent, besides such manufactured compounds as hippocras, which still obtains as "loving cups"⁸ at civic banquets. Brandy was known generally by the name of Nantz, from the capital of the Loire Inferieure; gin, or Geneva, as it was called, is mentioned in Massinger's "Duke of Milan" (Act I., sc. 1, 1623), but the advent of William the Dutchman popularized this drink; and from its cheapness it became the intoxicant of the lower classes. *Uisge-beatha*, the "water of life," was distilled both in Ireland and the Highlands of Scotland, but it was practically unknown out of those places until the Scotch Rebellion of 1745. Yet there was a grant made, in 1690, to Duncan Forbes of Culloiden, in consideration of his services to William III., of the privilege of distilling whisky, duty free, in the barony of Farrintosh. Naturally, a number of distilleries were erected there, and Farrintosh became the generic term for whisky. Ladies, too, in their "still rooms" did not confine themselves to the manufacture of perfumes, but distilled various cordial waters, and

other intoxicating liquors, culminating in "damnable hum," the recipe for which I shall keep to myself.

It was reserved for the seventeenth century to inaugurate the reign of temperance drinks: for tea, coffee, and chocolate were all introduced into England in this century. The absolute date of the introduction of either is unknown. Of tea, the first known mention of its sale is the famous advertisement of Thomas Garway, in which he quotes a book, printed in Paris in 1653. Coffee, as far as I know, is first mentioned by Burton in his "Anatomy of Melancholy," but not in the 1621 edition. Chocolate was also in use in the middle of the century, for in an act of Parliament (12 Chas. II., c. 23, 1660)⁹ it is taxed

"for every gallon of chocolate, sherbet and tea, made and sold, to be paid by the makers thereof eight pence."

Inspectors were appointed to visit the coffee houses twice daily, to see the quantity brewed. But this was so inconvenient, that in 1688, the act was repealed, and a customs duty fixed instead. The temperance drinks were not used long before their benefit was felt—and the "morning draft" soon began to be superseded—*teste*¹⁰ Pepys, Ap. 24, 1661:

"Waked in the morning with my head in a sad taking through last night's drink, which I am sorry for; so rose, and went out with Mr. Creed to drink our morning draft, which he did give me in chocolate, to settle my stomach."

Ralph Lane landed at Portsmouth from Virginia on July 27, 1586, and brought with him the first tobacco that had come into England. How soon and to what extent it came into vogue may be judged from the following quotation from Dekker's *Satiro Mastix*,¹¹ 1602.

"*Asinius*. I burnt my pype¹² yesternight, and 'twas never usede since; if you will, 'tis at your service, gallants, and tobacco too; 'tis right pudding, I can tell you; a Lady or two tooke a pype full or two at my hands, and praized it for the Heavens."

De Rocheford, in his "Description of England" (Paris, 1672) speaking of Worcester, says:

"Moreover, the supper being finished, they set out on the table half a dozen pipes and a packet of

tobacco for smoking, which is a general custom, as well among women as men, who think that without tobacco, one cannot live in England because, say they, it dissipates the evil humours of the brain.

..... Whilst we were walking about the town, he [the gentleman who was showing him the city] asked me if it was the custom in France, as in England, that when the children went to school, they carried in their satchel, with their books, a pipe of tobacco, which their mothers took care to fill early in the morning, it serving them instead of a breakfast; and that, at the accustomed hour, every one laid aside his book to light his pipe; the master smoking with them, and teaching them how to hold their pipes, and draw in the tobacco; thus habituating them to it from their youth, believing it absolutely necessary for a man's health."

Tobacco was grown in England for years until for fiscal purposes its cultivation was suppressed; and undoubtedly, at the time of the plague, it was used with marked success as a prophylactic.¹³

The coffee houses soon became clubs, in the modern acceptance of the term, and were even of political import, as the Rota Club, which, although its life was brief, was immortalized by Butler in *Hudibras*.

"But Lidrophel as full of tricks,
As Rota men of Politics."

Yet, as a whole, they were more social institutions, where men met to discuss the events of the day, and exchange their ideas, without the temptation to drink of the tavern, although intoxicating beverages could be obtained. The rules of the place were framed so as to render it a pleasant resort, considering its frequenters were of a somewhat mixed character. There was to be no pre-eminence of place—swearing was punished by a fine of a shilling; whoever began a quarrel had to give a dish of coffee to each man; no argument was allowed on religion or politics; neither cards, dice, nor other game of chance could be played. At least, these were the rules of the best coffee houses; but, of course, they had to suit all tastes.

In London there were innocent amusements: Spring Gardens, with its fruit trees, bathing pond, and butts for archery; St. James's Park, where was a portion of the Royal Menagerie, in the early part of the century, where a man might take his chil-

dren to see the elephant, leopard, wild boar, young crocodiles, flying squirrels, etc. or perhaps he might get a glimpse of young Prince Henry tilting at the ring, or, later on, have seen Charles I. go to his execution; and when Oliver Cromwell lived at Whitehall, he might have been seen pacing up and down. After the Restoration Charles II. made a canal in this park, and stocked it with ducks and waterfowl, which he delighted to feed while toying with his dogs. Or he might be seen playing at *pelle melle* in the Mall, or walking in the park, occasionally chatting with some lady who did not err on the side of respectability.

Or a visit might have been paid to Hyde Park, which was thrown open to the people by Charles I., sold by order of the Commonwealth, and again restored to the public by Charles II., where races, both horse and foot, were run, and the ring was a fashionable place to display your carriage and your dress. Cromwell's daughters used to delight in it, and My Lord Protector also. On one occasion (after dinner) he tried to drive six spirited horses, but he lashed them so that they ran away, pulled him off the box, and dragged him along, bruising him so that he had to keep his bed for a few days. Or, if a little jaunt in the country were preferred, there were the neat houses at Chelsea, where one could eat fruit, drink a good bottle of wine, and have a view of the surrounding market gardens and the Thames; or there was Fox Hall, where the nightingale sung, and there were cosy little arbors for a quiet party. There were the lions to be seen in the Tower, and early in the century, at Deptford, a short distance down the Thames, might have been seen the *Golden Hind*—in which vessel Sir Francis Drake circumnavigated the world—long since broken up—the only known portion of it being preserved in the shape of a chair in the Bodleian library at Oxford.

We may say that horse racing in England began in the reign of James I. when the first imported Arabian horse came over. This was called the Markham Arabian from

its owner, Mr. Markham, who sold it to the king for £154. Another Arabian, Place's White Turk, came over in the reign of Charles II. But horse racing was not a highly developed cult, as it is now, the races being principally confined to matches between two horses, ridden by their owners, or their grooms: the prizes being nearly nominal, generally a silver bell, whence the proverb, "to bear the bell." Singularly enough, the term still exists in starting children's races.

"Bell horses! bell horses! what time of day?

One o'clock, two o'clock, three, and away!"

Charles II. frequently went to Newmarket, and enjoyed the races there; nay, even godly Oliver Cromwell, owned "running horses," although there is no evidence of his racing them. And there may be some slight interest to those who care for racing, and note the annual squabble in the House of Commons over the adjournment on the Derby Day, to find Pepys writing on July 25, 1663,

"Having intended this day to go to Banslead Downs¹⁸ to see a famous race . . . so by boat to Whitehall, where I hear that the race is put off, because the Lords do sit in Parliament to-day."

Fox hunting was unknown, deer only being hunted, and they only by the gentry or noblemen. James I. at Theobalds and elsewhere was extremely fond of hunting. One day, his wife, who like a true woman tried to enter into her husband's amusements, made a mistake, a little story which can best be told in the words of its chronicler, Chamberlain (Ware Park, Aug. 1, 1613):

"At their last being at Theobald's, which was a fortnight since, the queen shooting at a deer, mistook her mark, and killed Jewel, the king's most principal and special hound; at which he stormed exceedingly awhile; but after he knew who did it, he was soon pacified, and with much kindness, wished her not to be troubled with it, for he should love her never the worse; and the next day sent her a diamond, worth £2,000, as a legacy from his dead dog."

For the common folk there were cock fighting, bear and bull baiting, and broad sword and cudgel playing. The first was always popular in England, and even now exists on the quiet. Bear baiting fell out

of use after the Restoration, but bull baiting kept in vogue until this century, many towns in England having their bull ring. Broad sword died out with the introduction of the scientific use of fists, in the succeeding century, but cudgel play can still be found in some Berkshire and Gloucestershire villages, where an old "gamester" can still be found.

Gaming, especially dicing, was prevalent. Billiards were in vogue, but were played very differently from our present game; and there was a game somewhat analogous to it, called trucks. Chess, drafts, backgammon, tick-tack, and shovel or shuffle-board were also played indoors, while the various games at cards included picket, gleek, l'ombre, cribbage, all fours, English ruff and honors (*alias* slam), whist, French ruff, costly colors, bone ace, put, wit and reason, plain dealing, Queen Nazareen, lanternloo (now called loo), post and pair, bankafalet, beast, and Irish; and the games with dice were doublets, sice-ace, ketch dolt, in and in, passage, and hazard.

Of outdoor games, there were archery, bowls, either in an alley or on a green, nine pins, tennis, pelle melle, shuttle or shuttle cock, and football, which was not then reduced to a science, while May poles were, until the Great Rebellion, in every village, and in many parts of London. There was wrestling on every village green, and in Moorfields, the playground of London; while in every town, and in many villages, fairs were held, generally on the day of the saint to which the church was dedicated, at which the yearly shopping was done, and amusements most heartily enjoyed by those whose lives for the remainder of the year must have been very dull and colorless. The metropolis was favored with three, Southwark, May Fair, and Bartholomew Fair, the latter of which, instituted in 1133, lasted to 1855; and, at one time, was opened by the lord mayor with great state. Here might be seen Jacob Hale, the famous rope dancer, besides puppet shows, and little interludes such as Elkanah Settle used to write.

But for the drama it was a glorious time,

and, during this century, I can count twelve theaters in London—varying in price of admission from two pence to half a crown a seat; but this latter probably included a three-legged stool on the stage, on which a gallant would sit smoking a long clay pipe, and being waited upon by his page. What a race of giants in their profession were the dramatists of that century! Shakespeare, Ben Jonson, Dekker, Middleton, Heywood, Samuel and William Rowley, Beaumont and Fletcher, Webster, Massinger, Ford, Shirley, Brome, Sir John Suckling, Sir William D' Avenant, Milton, Dryden, Nat Lee, Otway, the Duke of Buckingham, Congreve, Vanburgh, and others; a list never equaled in any other century.

As actors there were Shakespeare, Burbage, and Alleyn. When the civil war began, most of "the King's Servants" joined the Royal Army, and were in such estimation that they all held commissions. After the Restoration the best known actor was Betterton, the Garrick of his day; and perhaps next to him was Kynaston, the spoilt darling of society, who played women's parts. There were, besides, Theophilus Bird, Hart, Mohun, Burt, and Clun. The first women who appeared upon the English stage were some Frenchwomen who visited this country in 1629, and they were "hissed, hooted, and pippin-pelted from the stage"; and the first English professional actress is said to have been Mrs. Coleman, who acted Ianthé in D' Avenant's "Siege of Rhodes," at Rutland House, in 1656; but the best remembered actress of this century is, undoubtedly, the fair but frail Nell Gwynn.

Very many people imagine that England was not a musical nation, but, as a matter of fact, in the seventeenth century it was very much so, a statement which the reader will endorse, if he only thinks of the works of Dr. Bull, Orlando Gibbons, Ravenscroft, Deering, William and Henry Lawes, the latter of whom set Milton's "Comus" to music, Hilton, Playford, to whom we are so much indebted for the preservation of Old English tunes, Cook, the master of

the children of the King's Chapel Royal, Bernhardt Schmidt (or Father Smith), to whom we owe so many fine organs, Tudway, Blow, Purcell, Wise, and Humphrey. We know not how the list might have been extended, had not the Puritans discountenanced music, and totally suppressed the cathedral service in 1643. It was a great century for anthems, masques, songs, madrigals, catches, rounds, and canons—many of them so difficult as to baffle all but the best of modern musicians. Who can now play the music to the lute or theorbo¹⁶ on those instruments? Yet they were then in universal use, and among a class where we should least expect it—among servants and apprentices, *vide* Pepys *passim*.¹⁷ It was, essentially, a century of ballads, which were made on every conceivable subject. Luckily we have had several collectors of them; and the Pepys, Roxburghe, Bagford, and Luttrell collections of them must embrace the larger portion of those published.

Pictorial art at the commencement of this century was principally of the Flemish school, and several grand painters came over to England and dwelt among us. Take as types of the age Cornelius Janssen, Daniel Mytens, Isaac and Peter Oliver, Salomon de Caus, Sir Balthazar Gerbier, Sir Peter Paul Rubens, Sir Antony Van Dyck, William Dobson, Alexander Cooper, Jean Petitot, Sir Peter Lely, Simon Varelst, Antonio Verrio, both the Vandeveldes, Samuel Cooper, so famous for his miniatures, Sir Godfrey Kneller, and Peter Vander Meulen. Of engravers we have William Faithorne and George Vertue; sculptors, Gabriel Cibber and Grinling Gibbons; while as architects, Inigo Jones and Sir Christopher Wren stand pre-eminent to this day, and so does Nicolas Briot as a medalist.

Science was still in its infancy, clogged with the foggy ideas of alchemy, to which Ben Jonson's satirical play of "The Alchemist" was the deathblow. Yet it was a century which saw the birth of the Royal Society and the foundation of the observatory at Greenwich. Prince Rupert was no mean chemist, as far as his light went,

and the Marquis of Worcester lays claim to the invention of the steam engine. Medicine and surgery, such as we know them, were nonexistent; the only people worthy of the name of physicians were the three Brownes, father, son, and grandson, such empirics¹⁸ as Sir Kenelm Digby, with his "sympathetic powder," being beneath notice. Yet there was William Harvey, who is credited with having discovered the circulation of the blood, and who was practically the founder of a school of anatomy which has subsequently been so beneficial to mankind.

Medicine was in the hands of the women folk and quacks, and ignorance and insanitation did their deadly work, until it culminated in the great plague of 1665. The plague was always in England, and no wonder at it. Look at London, swarming with churches, and their accompanying graveyards, so full that they were raised feet above the street—the interior of the churches gorged with dead—the parish pump close by. No drainage, only cess-pools; no pure supply of water, the streets very narrow and crooked, some of the houses overlapping story by story until they nearly touched, baths unknown, and medicinal knowledge nowhere. The greatest mercy God could send to that unsavory city was to destroy it by fire as happened in 1666.

Religion I may not touch on, but good works abounded, as Greenwich and Chelsea Hospitals testify. Almshouses and charitable bequests for the poor and helpless were common to the century, except during the interregnum, when charity was practically dead. Even the poor "mean white," who might have been captured and sold into slavery by a Sale rover,¹⁹ or Barbary pirate, was cared for. Very many charities existed for his redemption; and, if he had been weak enough to abjure his religion, he could be restored to the Church of England by performing penance according to a service of 1635.

Space will allow only a few words upon dress, the fashion of which varied considerably during the century, from the padded

trunk breeches of James I.'s time, the belaced costume of Charles I. and the Restoration, the sober attire of the Commonwealth, and the neat and comely dress of the Third William. All these mutations of fashion are best understood by pictorial illustration. With the Restoration came that monstrosity, the periwig, both men and women wore patches, and the latter certainly displayed more of their persons than had hitherto been considered conso-

nant with feminine modesty; still each style had its charm, the modest primness of the Puritan maiden, and the voluptuous exuberance of my Lady Castlemaine; and a gentleman always looked such, were he trussed up, as in the time of James I., or wore lovelocks as a Cavalier, or a solemn suit as a Roundhead, the feathered hat, periwig and laced coat of Charles II., or the full-bottomed coat, long waistcoat, and knee breeches of William III.

THE BRITISH PARLIAMENT.*

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"A REPUBLIC concealed in the folds of a monarchy" is the very apt definition, or rather description, given by the former distinguished editor of *The Economist*, Mr. Bagehot [ba'ot], of the English government.

This terse sentence means that, formally and theoretically, this government is a monarchy, but really a republic; that, formally and theoretically, the Crown not only executes and administers, but also legislates, but really the House of Commons legislates or at least possesses the balance of legislative power. To show that this is true and how it has become true, are the problems of this article.

I will treat the first question under three categories,—the composition of the House of Lords, the composition of the House of Commons, and the process of legislation.

I. THE COMPOSITION OF THE HOUSE OF LORDS.

THE membership of the House of Lords is made up of four classes of male persons.

1. Peers by hereditary right. 2. Life peers. 3. Elected peers. 4. Ex-officio lords.

1. Those male persons of full age heir-ing¹ peerages, who can prove that the ancestors from whom they derive titles have been, since about 1295, personally summoned by royal writ to sit in Parliament, have the right to be summoned personally

themselves by royal writ to seats in the House of Lords. This is a right which the Crown cannot defeat by failing to issue the writ. It is a writ of right which must issue. It is also a right which the Crown cannot impair by the creation of life peerages at will, carrying with them only life-memberships, so to speak, in the House of Lords. According to the principles of the English constitution, the Crown can appoint no life peerages except by virtue of an act of Parliament vesting the Crown specifically with the power. Parliament has never passed an act conferring an unlimited power of this nature upon the Crown. It has authorized the Crown to appoint four persons, and but four, as life peers, or more correctly as life lords.

2. The purpose of this comparatively recent statute, 39 and 40 Victoria, c. 59,² in vesting the Crown with this exceptional power, was to make sure of sufficient juristic talent in the House of Lords to do its judicial business. The statute, therefore, directs that the Crown must select these persons from among the high judges of, at least, two years' standing, or from among the practitioners at the English, Scotch, or Irish bar of, at least, fifteen years' standing. These lords are termed the lords of appeal in ordinary. As peers they are classed among the barons. They are distinguished from all other lords by the fact that they receive

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salaries for their services, salaries of a generous nature, six thousand pounds sterling each per annum.

3. Those persons heiring Irish peerages, who can prove that the ancestors from whom they derive titles sat in the House of Lords of the Irish Parliament before the union of the Irish with the English Parliament have the right to elect twenty-eight of their number to life-membership in the House of Lords of the United Kingdom.

Likewise those persons heiring Scotch peerages, who can prove that the ancestors from whom they derive titles sat in the House of Lords of the Scotch Parliament before its union with the English Parliament, have the right to elect sixteen of their number to membership in the House of Lords of the United Kingdom for the period of the Parliament to which they are chosen.

4. Lastly, two archbishops and twenty-four bishops of the established church have, by virtue of their spiritual offices, seats in the House of Lords.

Space will not permit of any discussion of these different tenures. I will call attention, however, to a single point, viz., that of the nearly six hundred members of the House of Lords, about five sixths of them are temporal peers³ of England. It is quite probable, therefore, that since, as we shall see later on, Ireland is much overrepresented in the House of Commons, the House of Lords may succeed in causing itself to be regarded as the conservator of English interests, and the representative of English opinion, as against the power of Ireland in the House of Commons.

II. THE COMPOSITION OF THE HOUSE OF COMMONS.

ALL the members of the House of Commons are elected for a term of not more than seven years. The qualification means that within this period the term is really indefinite, on account of the possibility of the termination of Parliament through dissolution by royal writ.

The suffrage out of which this body proceeds is chiefly regulated by the statute of 48 Victoria, c. 3, called the Representation of the People's act.

We may say that the suffrage for the election of the members of the House of Commons has by this act become manhood suffrage, or very nearly that. Previous to the Reform Bill of 1832, the English suffrage was freehold suffrage. The acts of 1832 and 1867 made it household suffrage.

The act of 1884 has gone much beyond this, and the English suffrage is now very nearly universal manhood suffrage, which means the suffrage of all male resident citizens of mature age. The act of 1884 still attaches a property qualification to the suffrage, but it is so slight and varied in its character as to prohibit very few having the qualification of sex, age, residence, and citizenship from voting. Freehold⁴ of the value of forty shillings clear per annum, copyhold of the clear annual value of five pounds sterling, sixty year leasehold of the clear annual value of five pounds sterling, twenty year leasehold of the clear annual value of fifty pounds sterling, or twelve months' occupation of any lands or tenements of the clear annual value of ten pounds sterling, or twelve months' occupation of any dwellinghouse or part of a house arranged as a separate dwelling, or twelve months' occupation of any lodging of the clear annual value of ten pounds sterling,—any of these will satisfy the requirement as to property.

Moreover, no property qualification whatsoever is required of one holding the freedom of a city, or belonging to one of the city companies of the City of London, or being a master of arts of any of the great universities of England, Scotland, or Ireland.

It must be remembered, however, that peers are not allowed to vote for the members of the House of Commons at all. The bill recently introduced into the House of Commons for preventing the same person from voting in two or more constituencies by virtue of his property qualification in the several constituencies, does not therefore affect them directly. It strikes at a privilege of the wealthy commoners, and of the university educated commoners.

This act of 1884 raised the voting population of the United Kingdom from about two and a half millions to more than seven mil-

lions. It was a radical change and its effects are only now beginning to be seen.

The principle introduced by the act was farther developed by the Redistribution act of the year 1885, 48 and 49 Victoria, c. 23. Down to this date the distribution of the seats in the House of Commons had been upon the basis of the organized communities, i. e., so many for each county, city, borough, or university.

Before 1832 this number was determined by the royal charters or franchises which constituted these communities as counties, cities, boroughs, or universities, and was fixed at two from each, without regard to the population. After 1832, it was determined by act of Parliament, and some regard to the number of inhabitants of the different communities influenced the redistribution then made by Parliament. The basis of the representation remained, however, the organized communities down to the act of 1885, when it was changed to numbers to correspond with the great change made by the act of 1884 introducing manhood suffrage.

This act of 1885 cuts up the organized communities, with the exception of the universities of Oxford, Cambridge, and Dublin, that part of London called the city, and towns which before the passage of the act of 1885 were entitled to send two members and also contain a population of from fifty thousand to one hundred and sixty-five thousand inhabitants, into election districts, each containing from fifty thousand to sixty thousand persons. There are one or two modifications of this general principle which are relics of the old custom. For example, towns containing between fifteen thousand and fifty thousand inhabitants are reckoned as a district and send one member, and those containing between fifty thousand and one hundred and sixty-five thousand inhabitants are divided into two districts and send two members.

It will thus be seen that the general principle of the British suffrage is now manhood suffrage, and that the representation in the House of Commons is now virtually based upon a distribution of seats according to the census of the population. It is very prob-

able, almost certain, that these principles will be so developed as to sweep away the exceptions and modifications to which I have above referred. They contain the questions to be dealt with in the further reform of the composition of the House of Commons.

There is a single fact in regard to the distribution of the representation which must be specially mentioned. It is that in the application of the new rules both Scotland and Ireland enjoy a relatively larger representation than England. The representation from Ireland is nearly one third greater than it would be if the conditions and the practices prevailing in England prevailed in Ireland.

The existence of such an overrepresentation from Ireland causes many Englishmen to regard the House of Lords as a necessity to the preservation of English interests, who would otherwise be indifferent to the fate of that branch of the legislature.

III. THE PROCESS OF LEGISLATION.

DISREGARDING the many stages in detail in this process as confusing to lay minds, I will treat of this subject under two divisions only, viz., the power of each chamber to initiate the projects of legislation, and the power of each to reject the projects passed by the other.

When legislative bodies have equal powers in these two respects upon all subjects of legislation, they may be regarded as fulfilling the requirements which political scientists term *parity* of powers. In proportion as they depart from equality of powers, in these two respects, they deviate from the principle of parity of powers.

1. Equality of power in the initiation of legislation by the two Houses of the British Parliament exists in reference to some subjects, but not in reference to all subjects. In fact the initiation of projects in regard to the most important subjects with which a legislature has to deal is denied by the custom of the British constitution to the House of Lords, viz., the raising of the revenue and its expenditure in the administration of the government.

All projects of this character must originate in the committee of the whole of the House of Commons, and are not even subject to amendment in the House of Lords.

Legislation in regard to the budget⁵ aside, all other subjects may be classed either as public matter or private matter.

Bills of the former nature may be initiated in either House upon the proposition of any member. In the House of Commons the member must have asked and received permission of and from the House to do so. In the House of Lords this formality is not insisted upon.

Bills in respect to private matters originate in the House of Commons alone, by way of a petition filed by the party concerned in the Private Bill office, and indorsed by a board of examiners, the members of which represent both Houses of the Parliament.

It is thus readily seen that the House of Lords has no parity of power with the House of Commons in the initiation of legislation, the latter monopolizing the power completely in regard to every question which pertains to what is termed the budget, and substantially in regard to all questions of private legislation.

2. The like disparity of power appears also, though not to the same extent, when we apply the other test of parity, viz., the power of each House to reject projects originating in the other.

The House of Lords is disabled by the custom of the constitution from refusing agreement to any bill relating to the raising of revenue or the appropriation of money sent to it from the House of Commons. The House of Lords may, however, reject the measures voted by the Commons upon any other subject.

This may be said to be the letter of the law of the constitution as it now stands, if indeed the British constitution can be said to have any letter of law, but it is not in exact accord with the spirit of existing conditions.

To state it moderately, existing political conditions and opinion in Great Britain do not approve of the same freedom and discretion in the rejection of the Commons' measures by the Lords as in the rejection of the Lords' measures by the Commons. Exactly what difference of power should exist in reference to this stage in the process

of legislation is mainly a question still to be resolved.

It is certain that the House of Lords cannot now reject a measure coming to it for the second time from the House of Commons, provided that, between its rejection by the House of Lords and its second passage by the House of Commons, the latter House shall have been dissolved and the appeal to the electors shall have been made upon the issue of the rejected measure. It will not answer, however, for the production of this result, that the electors shall have been appealed to only upon the general principle of the measure. All of the substantial details of the measure at least must have been included in the appeal. For example, in rejecting the recent Home Rule bill for Ireland, as it was popularly called, sent to its bar by the House of Commons, the House of Lords claimed that this particular bill had not been made either in its details, or in its essential features, the issue in the appeal to the voters at the previous election, but only the general question as to whether Ireland should have some sort of Home Rule or not.

So much I say is certain and settled, but the question of to-day is whether the House of Lords can require or should require the exact fulfillment of this procedure in every case before it yields to the will of the House of Commons. It is evident even to the casual observer of the trend of British opinion that such a power or practice in or by the House of Lords is not now approved by the majority of the best thinkers and writers upon the subject. The more radical publicists even claim that the House of Lords must never reject a measure sent to its bar a second time by the House of Commons, even though no appeal to the electors shall have been made between. This is certainly an extreme view and is in advance of the precedents.

The better view is that the House of Lords should never reject a measure sent to it from the Commons when it is reasonably evident that the nation is with the Commons in the matter, and that the House of Lords ought not to insist upon the exertion, the

expense, and the delay of an appeal to the voters to test the fact as to whether the nation is with the Commons when the fact is reasonably evident from other less exacting tests. The House of Lords has at times followed this principle, but not uniformly even in modern times. It may be said, I think, that, since the period of the wise leadership of the Duke of Wellington in that body, there has always been a party in the House of Lords, sometimes in majority and sometimes not, which has regarded the observance of this principle as vital to the usefulness, if not to the existence, of the House of Lords.

In spite of all of the recent fuming and vamping about the House of Lords, it fairly holds its own among the institutions of the United Kingdom; and there is little likelihood of its abolition, or of any formal modification of its legislative power, if it be careful to yield always to the settled opinion of the English people, and to stand as the faithful representative of the interests of England in the United Kingdom. Its great service as a judicial body, a function not included in the scope of this paper, is another strong pillar of support to its existence and its continuance; while the fact that it is constantly recruited from the best talent and character of the commoners, selected virtually by the leader of the party in majority in the House of Commons—the prime minister—softens the hostility of the democratic principle toward it.

The other problem of this essay is to show briefly how it has come about that, while the theory of British legislation is one thing, the fact, as I have described it, is something quite different, that while, according to the existing legal forms, the Crown calls the Parliament, designates the persons who are to appear, appoints the presiding officer of the House of Lords, opens the Parliament, legislates with the consent of Parliament, prorogues and dissolves the Parliament, the House of Commons really does these things, or at least exercises the chief force in their accomplishment.

The causes which have brought the House of Commons into this commanding

position may be treated under two heads.

The first I will term the external causes, and the second those causes which have arisen out of administrative necessity and convenience in the working of the government.

The external causes may be summed up in a single sentence, viz., the decline of the aristocracy and the advance of the commoners in wealth, numbers, capacity, and political power.

In the middle ages, when the nobles with their bands of retainers rendered military service, and also aids to the Crown, they exercised equal power in voting the subsidies to the Crown with the Commons. When the feudal system was overthrown by the Tudors and the Stuarts, and a royal standing army of hired soldiery was substituted for the service of the nobles and their companies of retainers, the grants and aids to the Crown became grants of money alone from the commoners, and the House of Commons, as their representative, claimed the exclusive power to make them. In the year 1678 the House adopted the following resolution: "That all aids and supplies, and aids to His Majesty in Parliament *are the sole gift of the Commons*: and all bills for the granting of any such aids and supplies *ought to begin with the Commons*; and that it is the undoubted and sole right of the Commons to direct, limit, and appoint in such bills the ends, purposes, considerations, conditions, limitations, and qualifications of such grants; *which ought not to be changed or altered by the House of Lords*."

According to this resolution nothing was left to the House of Lords in respect to money bills except perhaps the power to reject them *in toto*. The lords were, however, very sparing in the exercise of this power throughout the whole of the eighteenth and first half of the nineteenth centuries. In an evil hour, so late in this century as the year 1860, the House of Lords ventured to reject a bill passed by the House of Commons for the repeal of the duties on paper. This act called out a resolution from the House of Commons virtually denying any such power to the House of Lords,

and since then the House of Lords has wisely refrained from any further attempts to exercise this power. As a matter of fact, all the peers of the United Kingdom, numbering less than eight hundred persons, now hold but an insignificant part of the taxable property of the Kingdom as compared with the present wealth of the forty millions of commoners, and pay but a very insignificant portion of the duties and taxes as compared with what is contributed by the commoners, too insignificant on which to base any power over the money bills.

With this complete control of the purse of the nation it is easy to see how the House of Commons has been able to acquire, at least, the balance of power in regard to all other subjects of legislation.

The Crown must have what the Commons alone have the power and ability to give. Hence the power of the Crown in legislation generally, or at least its influence, must be loaned to the House of Commons, whenever the House demands it.

This last observation leads us to the consideration of the causes arising out of the internal working of the government which have contributed to give the House of Commons its superiority over the House of Lords in legislation generally, that is, to the consideration of that curious and most interesting factor in British legislation universally termed the Cabinet.

THE CABINET AS A LEGISLATIVE FACTOR.

PROF. DICEY says, in his noted work on the Privy Council that, "while the Cabinet is a word of everyday use, no lawyer can say just what a Cabinet is." With such a warning as this I shall not undertake a definition of the Cabinet. I will simply describe its origin and trace its history, state its composition, and enumerate its chief legislative functions.

1. Historically the Cabinet grew out of the Privy Council, next to the Crown the oldest existing institution of the British state. It, the Council, was a body composed of members chosen by the Crown, and holding from the Crown, at the pleasure of the Crown. Through it the Crown governed originally in every direction. The establishment

of the judicial courts in the twelfth century and of the Parliament in the thirteenth deprived the Council of most of its judicial and legislative functions, and made it substantially an executive and administrative body.

The attempts, partially successful, of the Tudors and the Stuarts to restore it to its original position finally provoked the revolution of 1640-88, the result of which was the definite denial of almost all legislative and judicial power to the Council, or rather to the Crown as exercised through the Council.

During the period of the Tudors and the Stuarts, however, the Council had been undergoing certain internal developments preparatory to the production of the Cabinet. Edward VI., in the year 1553, divided the Council into five committees, and assigned to each committee a definite portion of the governmental business. His successors, of the Tudor dynasty, developed the custom of communicating with each committee of the Council through one of their private secretaries. One of these secretaries became thus finally attached to each one of these committees. Naturally the secretaries gradually absorbed the business of the committees, and the Crown came to deal with them more and more exclusively in the work of government. The full Council, which was still called together by the king, became a sort of debating club. King Charles II. found it a great nuisance, and, about the year 1679, he organized a lesser Council composed of those secretaries, or heads of the ministerial departments, as they had now become, and dispensed in large degree with the meetings of the full Council. This lesser Council so composed was the first form of the Cabinet. The members of the Council not in the Cabinet resisted the new order of things as a dangerous innovation, but it was a better business machine than the full Council, and it had come to stay.

King William III., being by the triumph of the principles of the Revolution entirely dependent upon Parliament for the means of government, thought to be able to get more generous grants from Parliament—i. e.,

from the Commons, by taking his secretaries or ministers from among the members of Parliament belonging to the majority party in the House of Commons. He thus, unwittingly, laid the foundation for party government and for the responsibility of the Cabinet or ministry to the House of Commons. When he found out what he had done, he tried to abandon the plan, but it had come to stay. The Hanoverian dynasty found it an absolute necessity to the management of affairs, which they little understood on account of being foreigners themselves. George I. completed the development of the institution by withdrawing himself from the sittings of the Cabinet, as he could not understand the language in which the business was transacted. This act made the prime ministry of a member of the Cabinet over other members possible and necessary, and established the solidarity of the Cabinet over against both the Crown and the Parliament.

2. Thus the Cabinet is now composed of the heads of the ministerial departments, and its members are, at the same time, members of the Privy Council and members of Parliament, and are, furthermore, members of the party in majority in the House of Commons; in fact, they are the leaders of that party, and are selected by the Crown as ministers because they are the leaders of that party, since they, and they alone, can secure the supplies for the Parliament for the administration of the government.

3. Being responsible for the acts of the Crown, the Cabinet claims and receives the powers of the Crown, and can virtually hold possession of these powers, without regard to royal inclination, so long as it is sustained by the House of Commons. It is, therefore, the Cabinet which really does all those things in legislation which the Crown does formally and theoretically, and the Cabinet is the House of Commons, so to speak, in permanent, standing, grand committee.

There are many other things which the Cabinet does besides exercising the powers of the Crown in legislation, but they are not pertinent to the questions treated in this pa-

per. The purpose in view in the introduction of this discussion of the Cabinet is, as stated above, to show how, through the internal development of the machinery of the British government, the House of Commons has secured the balance of power in legislation.

In the light of this discussion this is seen to have been accomplished by adding to its own original powers the powers of the Crown exercised through the Cabinet, which latter is now substantially its own grand committee.

The House of Commons is thus in position legally to constitute the House of Lords to its liking through the creation of new lordships in Parliament by the Crown through the Cabinet, i. e., by the prime minister, and it is in position legally to ignore the House of Lords in legislation by the Crown's promulgating through the Cabinet the acts of the Commons as the law of the land. No House of Commons would, however, undertake to do any such things unless they were unmistakably and peremptorily demanded by the British nation. If they should be, the movement would be reduced simply to a question of time. The continued existence, as well as the maintenance of the powers, of the House of Lords, will not be regarded in the future from the point of view of inherent rights, but from that of the public welfare, and will depend ultimately, therefore, upon popular support, which can be secured and preserved, of course, only by the House of Lords deferring promptly to the reasonably ascertained will of the nation.

It must be stated, finally, that the legislative power of the British Parliament is unlimited. There is no constitution behind it in the American sense, enumerating the subjects of legislation, or withdrawing subjects from legislation, or declaring the rights of individuals or of associations of individuals against legislative encroachment. It can make any law, and any kind of law, upon any and every conceivable subject, and the only legal remedy against its possible tyranny is in the new election of the members of the House of Commons.

KOSSUTH AND HUNGARIAN NATIONALITY.

BY FRÉDÉRIC AMOURETTI.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE FRENCH "REVUE BLEUE."

THE Slavs who live in northern Hungary are distinguished by the name of Slovaks. They number about two million. Chiefly agriculturists, they are in general hard working people who possess little wealth. They furnish to great cities, notably to Buda-Pesth, men of the small trades, such as colliers, water-carriers, street sweepers, etc. Their language resembles that of the Czechs. They do not enjoy any national rights and are oppressed by the Magyars, not, however, without making protestations; but their protestations are stifled, and there is not a single Slovak deputy in the Hungarian parliament.

This little known Slovak race has however, in this century furnished the two men who have proved themselves to be the most energetic defenders of the two branches of the people belonging to the government which the Hapsburgs in the sixteenth century joined to their hereditary domains: the government of the crown of St. Wenceslas and that of the crown of St. Étienne.¹

Palacky, the great historian, who established upon an impregnable basis the national rights of the Czech people, was a Slovak; and a Slovak also was Louis Kossuth, the man whose eloquence and tenacity have contributed more than all else to give to the Magyar race, not only the pre-eminent place which it holds in the Austro-Hungarian monarchy, but also a considerable influence among European governments. In this statement we find a new corroboration of the fact of which we have had numerous examples, that the regenerators of nations often belong to another race than the one which they passionately defend. De Moltke was a Dane; Parnell, an American of Saxon, and not of Celtic, origin.

The fanatical partisans of Kossuth do not like to be reminded of the Slavic origin of their chief. They have fabricated for him

a fantastic genealogy attributing to him pure Magyar blood and connecting his family to one of the seven companions of Arpad, the conqueror who established in Hungary the Magyars whom he led from the Mongolian countries of Asia. These fables are without importance. At the time of the birth of Kossuth there existed no quarrel between the different nationalities in the kingdom of St. Étienne because none of them were then oppressed. The country was then ruled by a class of nobles among whom the Magyars, Slovaks, Germans, lived upon a footing of perfect equality. In order to understand one another in their Diet, the nobles spoke Latin, and that is the best proof that no attempt at national oppression by one group over the others existed, for no one party thought of imposing its language upon the others; and it is always by the imposition of the language spoken by the predominant party that the tendency to unification is manifested.

Under this noble class lived the peasants and the bourgeoisie, perhaps a little disdained, but without the least fear of restraint provided that they paid their taxes and dues.

Kossuth belonged to the privileged class and entered as a matter of course into political life without having any need to abjure his nationality in order to adopt another. The idea of the Magyar government did not then exist; it was he himself who formulated it; it was he who was its veritable creator. And in its creation he only plagiarized the idea of the Austrian state, which Maria Theresa and Joseph had outlined, and which their successors, Francis and Ferdinand, aided by Metternich, tried to realize upon the model of the Prussian state.

The Hapsburgs were jealous of the Hohenzollerns; they wished to have a fine empire unified linguistically and administratively, such as the kingdom of Prussia. But

that which it was possible to do with Pomerania and Brandenburg, countries whose races and traditions were nearly identical, it was absolutely impossible to do with the Magyars, the Czechs, the Tryolese, the Croatsians, the Roumanians, the Italians,—all peoples of widely different origin and traditions. As long as they were allowed to remain tranquil with their customary institutions, these people had voluntarily recognized the supremacy of the Hapsburgs—to whom the imperial title had given great prestige—and maintained peace among all the diverse elements. But when it was sought to impose upon them all alike, in violation of ancient customs and of solemn compacts, the bureaucracy³ of Vienna and the German language, they violently protested. The nationalities remained ignorant of their own power, as long as under the indifference and elasticity of the feudal organization they had never been interfered with; but they came to a full realization of their strength as soon as any attempt was made to compel them to submit to an administrative monarchy.

It was in Hungary that the protestation was most prompt and most vigorous because there existed there the best means of resistance. The nobility of the kingdom of St. Étienne exercised its power by means of a Diet whose rights and privileges had been determined by the "Golden Bull"⁷ of King Andrew II. in the year 1222. The Hapsburgs, in order to realize the dream of unification for their empire, had need to suppress this Diet. In order to succeed in their struggle against this nobility, it was necessary to gain to their side the masses of the people; but although their government had been in the main paternal and mild for the humble people, yet, on account of the reactionary prejudice against the masses, which was the consequence of the bad impressions occasioned by the excesses of the Reign of Terror in France, they distrusted these masses and undertook to play a double part with them. It was then that the nobility, pushed by necessity made advances to the common people to gain protection against the dynasty.

In the midst of the conflict between the
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nobility and the dynasty, Kossuth appeared and immediately gave a special direction to the movement which was inaugurated.

LOUIS KOSSUTH was born in 1802 according to some biographers, in 1806 according to others; the latter date seems most probable. His father, who was of the Protestant religion—as were about one fourth of the Slovaks—belonged to the lesser nobility; but he was very poor and in order to live was obliged to administer the estate of a great lord. Kossuth himself, after having studied law, was for some time the steward of the great estates of Countess Szapary. But he very soon attracted attention by his eloquence in the council meetings of the district, and a magnate delegated him, as was sometimes the custom, as a representative to the Diet of Presburg, in 1832. From this moment he stoutly affirmed those democratic and national ideas of which he became a life-long defender.

At this time in all European nations groups of ardent youths were seeking to realize the ideal of the French Revolution. Among them Jacobinism⁴ and nationalism were allied in an indissoluble manner. The Carbonari⁵ in Italy, the friends of Riego⁶ and the partisans of the constitution of 1812 in Spain, the Decembrists⁷ in Russia, the men of Young Germany⁸ had no need to make drafts upon their imagination. They had under their eyes the model which they wished to imitate. It was the France of the Constituent Assembly,⁹ abstractly unified, peopled with citizens holding to a theory of equality and possessing a central power concentrated in the hands of an elective assembly. Those who held this doctrine in its integrity were alone "patriots," such as were the men of 1793. It was this ideal which Kossuth and his friends wished to make real in Hungary. But it was only little by little that their intention was made apparent either because at first they did not know how to present their idea in its entirety, or because from strategic reasons they thought it prudent at the beginning to dissimulate in part.

The first concept which presented itself to their mind was that of a Magyar govern-

ment. It was, however, from this very thought that there sprang a check to the attempts of Kossuth, just as it is that from the same concept have come all the difficulties which those who have entertained it have met in their way; and it is from it that will come also the overthrow of the privileges accorded to the Magyars by the dual constitution under which the Austro-Hungarian monarchy has lived since 1867.

The French Revolution, having destroyed in France all distinctions among Bretons, Provençals, Normans, Burgundians, Picards, Gascons, Lorrainers, Auvergnats, etc., the Magyar "patriots" concluded that throughout all the territory of the kingdom of St. Étienne, embracing the Magyars, Ruthenians, Roumanians, Croatsians, Serbians, Slovaks, Saxons, Israelites, there could be formed a single nation speaking the same language and obeying the same laws. This dream was so much the more insane because the Magyars who were to be the dominant nationality in the state and whose language was to be adopted by all others, numbered only about five million out of a total population of fifteen million, and their dialect, of Ural-Altaic origin, was allied only to that of the Turks, the Finns, and the Lapps. This dream was not only insane; it was culpable; for it was in the name of their oppressed nationality that the Magyars protested against the tyranny of the Viennese bureaucracy, and they themselves immediately placed all the forces which they could muster under the service of a bureaucracy still more rigorous for the nationalities which submitted to them.

If we set forth this point strongly, it is because this wild and censurable attempt consumed all the efforts of Kossuth and those who by other means undertook his work; and it has not yet tired the Magyar patience, for at the present time the whole interior and foreign policy of the Austro-Hungarian monarchy is dominated by the quarrels of the nationalities, carried on much more silently but much more bitterly in the Transleithan than in the Cisleithan¹⁰ part of the Hapsburg domains. As to Kossuth, since the dream of his friend Mazzini,¹¹ "a united

Italy," had been realized, he never reached the point of admitting that his own dream, "a unified Hungary," was utterly incapable of being realized. He never wished to comprehend that if the Piedmontese, the Lombards, the Venetians, the Florentines, the Neapolitans, etc. had had different historical developments, they were, in spite of all the differences which might have existed among them, at least united by common memories and desires, by identity of race, of language, of literature, while the people of the valleys of the Danube and of the Theiss [tice], although having submitted for a long time to the same rule, have among themselves no common bond save that of geographical contiguity.

The Diet was not always open to Kossuth; moreover it assembled only every three years and its discussions were not made public. So it was through the press that he sought to disseminate his ideas. He founded several newspapers, the most celebrated of which was the *Pesti Hírlap*.¹² In 1839 he was sentenced to four years' imprisonment. His popularity was already so great that a subscription taken for his benefit in the country netted in a few days the sum of ten thousand florins.¹³ The emperor, moreover, soon pardoned him. In 1847 the County Council of Pesth chose him as their representative in the Diet, where the Magyar language, recently substituted for the Latin, was gradually coming into use in the discussions. But it was in the year 1848 that his position in the government became preponderant.

During two years the name of Kossuth was one of those which were spoken most frequently in Europe; and, perhaps, aside from Louis Napoleon, there was no man who attracted as much attention as the little Hungarian legist.

This is not the place in which to recount the Hungarian revolution. When the disturbance produced in Europe by the French revolution of February, 1848, had reached the Austrian empire, Emperor Ferdinand conceded to the Hungarians an autonomous ministry, presided over by Count Louis Batthiany [böt'-yän-yee] (who was executed later by order of Marshal Haynau),

and Kossuth was made minister of finance. This ministry wished to apply immediately its program of unification. Croatia and Slavonia were united to the apostolic kingdom of Hungary by bonds analogous to those which bound the kingdom of Hungary to the hereditary domains of the house of Austria. These complications seem strange to us, but they have the advantage of presenting to foreign nations strong and respectable bodies of people, and of securing at the same time to each ethnical group the rights of its autonomous national life.

The Croats did not wish to lose their nationality in that of the Magyars. Under the leadership of their *ban*, or national governor, Jellachich [yě'l'ä-chich], and encouraged by the emperor they refused obedience to the centralized government of Pesth. It was thus that the war began ["an insurrection within a revolution"]. Very soon imperial troops were sent to the assistance of the Croats. By a constitutional fiction all the decrees continued to be given in Hungary in the name of the king; the office of king was regarded by the ministry in Vienna as a delusion or deception, but was acknowledged by the Cabinet at Pesth, who made war upon the imperial government, but remained faithful to the king. Kossuth had been named president of the council of national defense. But when the imperial army marched upon Pesth under the orders of Windischgrätz, it was necessary to look the reality in the face. The Diet was transported to Debresin [dä-brět'sin], the city most completely dominated by the Magyars of any in all the kingdom. It was there that on April 14, 1849, was issued the famous proclamation which pronounced the forfeiture of the Hapsburgs and the independence of Hungary, established the republic, and gave to Kossuth the title of provisional governor of the republic of Hungary.

Thanks to the military tactics of Görgey, the Hungarian army was at first victorious. It retook Pesth. But discord ensued between Görgey and Kossuth.

The Russians came to the help of the Austrians. On August 11, 1849, Kossuth was obliged to surrender all of his power to

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Up to his last days Kossuth lived in exile in Turkey, in England, in America, in Italy. It was in the last named country, at Turin, that he reached the end of his life. In spite of the Triple Alliance he still perceived sometimes boiling up in the popular Italian heart, that ancient hatred of Austria which he himself so deeply felt; and with all the intrigues against that country he was connected.

The Magyar agitation, meanwhile, did not cease. The name of Kossuth served always as a flag around which were grouped patriots and agitators. He himself wished to have no longer anything to do with the house of Hapsburg-Lorraine. But a less radical party was formed around Deak, the old friend of Kossuth, and the count of Beust, the real author of the compromise of 1867, which divided between the Germans and the Magyars the domination of the monarchy of the Hapsburgs.

This situation is in fact much more favorable to the Hungarians than would be the *régime* of complete separation. The latter condition would have wrecked them in a Slavic undulation. Now they direct the foreign policy of a monarchy of forty million men. The success of the attempt of Kossuth would have immediately consolidated Germany and the Germans of Austria. For the peace of Europe that would have been a great evil. As Mr. Ordega remarked some time ago in an article on the Czechs, "The Austrians' confederation is necessary for grouping all the little peoples of central and eastern Europe into a solid barrier between Panslavism and Pangermanism." If Kossuth had destroyed this barrier the evil would have been irreparable.

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Besides, he was the only one who remained unreconciled. His friends of the party advocating the independence of the Hungarian Parliament did not demand complete independence, since they recognized Francis Joseph as king. It is, however, to Kossuth's primitive intransigence,¹⁴ that is due the provisional hegemony¹⁵ of the Magyars. He died at the moment when this hegemony was threatened by the resistance of the nationalities, chiefly by the Roumanians,—and by confessional quarrels.

In regard to paying public honors to Kossuth, a great uncertainty existed in all minds, divided between the recognition due the hero and loyalty toward the king. Some young men thought it wise to resort to vio-

lence in their ardor to do homage to the patriot, and several conflicts with the police ensued.

The king, Francis Joseph, is a good man. Since his crowning, this is the tenth time that reminders of the revolution have brought on a conflict with royal prerogatives. The government has always extricated itself; it will extricate itself this time. It is not from this cause that will ever come its greatest embarrassment. When all of the oppressed shall rise up against it, that will be another thing. And then the leader of the oppressed will need only to re-edit the discourses of Kossuth against Viennese tyranny in order to brand before all Europe the excesses of the Magyar tyranny.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

THE INFLUENCE OF THE CHRISTIAN RELIGION IN HISTORY.

II.

[October 7.]

CHRISTIANITY AND HUMAN INTERESTS.

NO one can follow Christ through His earthly ministry without marking how keenly alive He was to all temporal and social interests, and how the amelioration of human ills and miseries in all their forms constituted the burden of His life. And the same spirit of humanity and charity was one of the earliest fruits of the new Faith. All, without any distinction, who were needy and unhappy—the widow and the orphan, the sick and the leprous, the captive and the oppressed, the stranger and the enemy—were the objects of active, helpful benevolence in the early church. The beauty of Christian piety blossomed out into numberless charitable institutions before unknown; and the church claimed as one of her greatest privileges, the right of caring for the suffering part of society, and changing misery into happiness. And the battle of the present age is not speculative, but social; the crucial test of knowledge is its social power.

Christianity, thus rightly interpreted, is the

"Religion of Humanity," is the true "Service of Man," presenting an idea of humanity—first, the redemption of the individual in Christ, and then a family loved by God—far grander than the humanity of Comte,¹ which is only a collection of atoms, without a living head: being in warm sympathy with every true human interest, and nourishing every right endeavor and aspiration, whether intellectual, social, or political; sweetening and softening whatever is harsh and hard in the relations of men to one another; and destroying social and political evils in the same way as it destroys moral evil. In short, the elevation of *society*, and the redemption of the whole of the earthly life through the salvation of the individual, is to be included in the "saving plan"; and it is because politics, science, commerce, industry, art, and learning have each a side true to our humanity, that they have an aspect which allies them to Christianity.

THE KINGDOM OF GOD.

THAT Christianity should be regarded in this wider sense, as the religion of humanity, influencing all our intellectual, social, and

national life, is evident from the *name* that Christ Himself gave to His religion. He called it "the gospel of the kingdom of God," and made it the main subject of His discourses and parables.

The ideal society portrayed in the "Republic" of Plato² was a noble scheme to realize on earth the principles of Divine order; and so was the "Divine kingdom" that Confucius sought to establish in China; but to Plato and to Confucius the state was supreme; whereas from the Christian standpoint, it is but one part of that larger society which embraces alike the life of the individual, the family, the nation, and the race.

By the implanting of a new life—even Christ's own Divine life—in the hearts of men, the kingdom is to advance: not by the violent overthrow of existing institutions and governments, but as a silent influence from within; imparting to society a new character; permeating its various spheres of thought and action with a new principle; making men better and happier in all their relations.

This is the ultimate aim and end toward which all progress is tending. It is the grandest hope that has ever been taught respecting the future of mankind on earth. There is nothing so elevating as to believe in this kingdom of God—the center and aim of all history: to believe that goodness is stronger than evil; that love is mightier than selfishness; that God's own order will eventually triumph over all disorder. In the early days of Christianity we find that there were various and conflicting sects and nationalities included under the name Jews and Gentiles; but men who had been Pharisees, Sadducees, Essenes, and Hellenists, and converts from the various races—Greeks, Romans, Ethiopians, Scythians, and peoples of Asia Minor—from freemen and slaves, all these were knit together into one fellowship as symbolized in the *agape*,³ the conflicting races, previously divided, were made one in Christ.

This is the kingdom which men are unconsciously seeking. Underneath the wild cries and moans of the outcasts of the great cities and empires of the world; underneath

those terrible names that so often frighten men—Socialism, Democracy, Republicanism—there lies hidden, amidst so much that is to be deprecated in the attempt to realize it, that yearning for freedom and fraternity which can only be safely, surely realized in this kingdom of God. Jesus Christ stands over against every need of our nature—the Savior and the Friend of man; the champion of the oppressed; the inspirer of every scheme of benevolence and progress; the solver of all social problems; the world's hope and promise.

This is Christianity's grand apology; that which demonstrates its Divine origin; and that which ensures its future in the world. It is a great moral and social force; and as such can be successfully applied to all the stern facts of our modern civilization. It is still "young as the morning," full of perennial freshness and unwasted power; carrying within it, in time of declension, a self-correcting energy, suggestive of infinite improvement. It can infuse new life and vigor into the most ancient institutions, if they can prove their fitness to survive; and can regenerate society in every land.

The wonderful influence of Christian missions in every quarter of the globe, is its best apology. In carrying the Christian attack into foreign ground, we best defend and justify the Faith of the church at home, as Italy of old was saved from Hannibal⁴ by taking the war across into Africa. The best defenders of the Faith, the most conclusive evidences of Christianity, are tamed and enlightened savages and converted Hindus and Chinese, whose transformation of character proves the spiritual efficacy of the gospel. The most prominent bulwarks of our religion are those native churches in heathen lands that have been won to the Christian side.*

* Christians in India now form a large and growing community, rapidly advancing in intelligence and influence, and being recognized as a power in the land, its members already occupying some of the highest civic posts. In point of education, they stand second only to Brahmins and in female education are far in advance of any other section of the community. The life-giving power of Christ's religion has affected deeply their spiritual and social relations. India is entering on a new era of mental and moral awakening and transformation through the quickening ideas of Christianity. The new Faith is steadily taking the place of the decaying systems of heathenism.—T. E. S.

[October 14.]

ITS SOCIAL AND REFORMING ACHIEVEMENTS.

THE main purpose of the preceding discussion was to show that in judging of a religion, the great question to ask is, What can history show that it has *done* for man? and that history would be searched in vain for any other energy that has exercised such an elevating influence on the individual, social, and national life of the world, as Christ's religion, for any force that has been so efficient in promoting the welfare and progress of mankind. The existence of other forces working with the new Faith was not denied; but it was affirmed that the religion of Jesus had supplied the greatest help the world has seen, to right living, and toward a more perfect state of society.

The aim now will be to substantiate this; to exhibit, by careful reference to history, some of the special effects that have followed the introduction of this religion into the world, and that, in spite of all contrary tendencies, have succeeded in getting themselves established in society—effects which follow Christ's teachings to-day wherever they are allowed to control individuals and communities; to show that there has been, in short, "a thorough interweaving of all the roots of Christianity with the modern history of the world." As Renan⁵ admits, Christianity has become as great an element in the growth of mankind as Greek rationalism. It is in all the tissues of modern peoples, and will not be effaced.

INFLUENCE ON THE PAGAN WORLD.

1. To discuss the subject and to come to a right conclusion, we must go back to the period in the world's history when Christianity appeared, and discover what new conceptions there were that came with it, and how those principles gradually affected social habits and practices; purifying peoples, laws, and states; and causing great abuses and wrongs to melt away.

(a) This new moral force originated in a remote province of the great Roman empire, which then controlled the civilized world. It was in Palestine, an obscure country that does not figure largely in or-

dinary history, but one whose situation made it eminently fitted to be the cradle of new influences such as these. For Palestine was at that time the center of the ancient world, the meeting place of nations, the highway by which men must pass from the East to the West. It was not a self-contained little country, inhabited only by Jews. There was a variety of nationalities gathered there, so that Palestine was almost an epitome of the whole world; and there is scarcely a race in Europe or Asia which has not had its part in the history of that land. It is not without significance, therefore, that it should have been the scene of the ministry of Christ, and have given to the world a Book suited to every land.

(b) Palestine being a part of the Roman empire, it significantly happened that the new Faith soon began to measure itself with the greatest power then existing; and it is to the influence it exerted on Roman law, and on the institutions, morals, and practices of that people, that we must, therefore, turn our attention. Oriental life was not affected by Christianity, and it remains substantially what it was then. But the religion of Christ ultimately triumphed at Rome, and the Cross became the imperial standard.

(c) We have already recalled the moral and social condition of Greece and Rome, the most civilized portions of the earth, at that time. True, there are fine pictures of magnanimity and valor, which were transformed and exalted into Christian virtues; but so far as society was concerned, "gross immorality entered into the ritual of worship; religion raised no voice against the butchery of gladiatorial shows, or against infanticide or suicide, or even against the horrors of human sacrifice." Indeed, religious belief had almost died out. The gods and goddesses were discredited, as in the Satires of Lucilius⁶ and the Dialogues of Lucian.⁷ Horace⁸ had described, in a most contemptuous style, the manufacture of a god; and though the masses still clung to the ancient superstitions, the priests and others, from self-interest, still encouraged idolatrous worship and maintained shrines and temples, yet underneath all this there was a deep de-

cay of faith, and a widespread skepticism.

(d) And with this loosening of religious beliefs, the decay of states has followed. As long as religion was a power in ancient Rome, the national polity was maintained, but when faith declined, public spirit languished, and the social structure began to be dissolved. And it was only the religion of Christ that saved it. The new ideas, the new principles of thought and conduct, which it infused, its struggles with lawlessness and force, its humanizing spirit and higher impulses, entering into the life of nations, gave to political energies a new direction, remodeled laws, reconstructed states, and urged them forward on a fresh career of progress. Christianity became in the fourth and fifth centuries a political force so powerful as to be able to "remold the shattered world." The Christian kingdom and the Roman empire began about the same time; but the Christian kingdom became the growing, and the pagan empire the sinking power, because in the latter few men really believed, while the Christians believed with all their heart. A skeptical age is never a heroic age. There can never be freedom without faith.

[October 21.]

NEW CONCEPTIONS CAUSING THE CHANGE.

2. Now, what we have first to ask is this: What *new and nobler conceptions* came with Christianity, that tended gradually to reform and elevate the world?

(a) In the first place, instead of "a soulless world-soul"—the highest conception of philosophic and pantheistic minds—and instead of the polytheism and pantheon of popular belief, Christ reaffirmed the world's primitive monotheism, the special faith of the Hebrew race—one Supreme, Personal, and Holy God; and He, as the Divine Son, added to this the distinct and inspiring revelation of the *Divine Fatherhood*; not in the sense of mere supremacy, as understood by the ancient Aryan peoples, but in His spirit of condescending love, extending alike to all His creatures, whom He calls into moral fellowship with Himself. For this Being, whom Christ called by no other name

than "Father," is shown, in the mirror of Christ's own Life and Cross, as seeking and saving men, the most vicious and depraved, by virtue of a Divine self-devotion and self-sacrifice, thereby imparting His own spiritual life and blessedness to sinful, restless souls who believe in Him.

In the training of conscience, in the formation of character, in the moral and mental progress of the world, there is no force to be compared with *the conception that men form of God*. A true knowledge of their Creator which brings with it a true idea of man's own lost condition without God, is essential to the uplifting and happiness of His creatures. The God declared by Jesus, the one perfect Revealer of the Father, is the sublimest conception that has ever entered human thought, inspired human worship and song, consecrated human philanthropy and affection, and interpreted human history. Even the skeptic has to admit that it is "the loveliest of dreams."

But the way it has changed the old world into the new, the way it has affected character, duty, aspiration, heroism, proves it to be no dream, but the greatest of realities. It was nothing short of a new revelation. There had been no progress toward such a change in men's thoughts of God in preceding religions, only retrogression. In Christ it flashed out as though from the opened heavens, and through the Divine Spirit infused new hope and energy into human breasts. Men take courage when the lowliest feel themselves the objects of the loving thought of the Divine Father of the universe; all creation smiles; and the race can enter on a new path of development. This *new thought of God*, then, as given by Christ, separates the modern from the ancient world.

(b) Again, closely allied to this new conception of God, and springing out of it, was the *new conception of man*, as given by Christ. Antiquity did not recognize humanity. Paganism had a low conception of God, and consequently a low conception of man. Brilliant as Greece was in the history of civilization, she had a contempt for the poor and for "barbarians"; because the notion

of a universal God and Father was unknown to her. In the Christian revelation, we have God seeking man, rather than man seeking God; we have God speaking to His creatures, who, though originally made in His image, had marred that image by sin, as a person speaks to a person, in accents of tender solicitude and love, seeking to turn them back to Himself. Now what must be the effect of this redemption of the individual on man himself? Surely such a thought as this: of what *intrinsic worth and dignity* must that nature in man be which is sought by God; to which such a Divine message of reconciliation as we have in the gospel is addressed; and whose intelligent assent and willing service are so earnestly desired.

[October 28.]

(c) APART from the gospel, we are almost ready to question whether some of our depraved fellow-men are worth saving at all, or capable of being saved; but when revealed by Christ in this new light—as objects of the Father's love, as all precious in His sight—they are invested with a dignity which makes it worth our while to save and rescue them. True, Christ has painted the nature of sin in dark and dreadful colors; but just because human nature is itself so noble; so capable of realizing a high ideal. Hence His great doctrine is *regeneration*—the reforming of man after the Divine image by the Holy Ghost. The cardinal truths of Christianity are based on this grand conception of man's true nature, when redeemed by the Son of God. No such conception, and therefore no such hopes and possibilities, ever entered into the mind before they were given by Christ.

(d) And that Incarnate Life on earth itself proves the worth of human character, the worth of man. Christ's life suggests the height of nobleness at which any life may aim. The incarnation was "a prophecy of what man may become." That perfect Life was a type of the final perfection of humanity. It teaches, moreover, that everything in human nature, except sin, is capable of being consecrated to a Divine service. There was nothing belonging to man which

Christ did not take unto Himself when He took our humanity. Hence life, in all its aspects and relations, is richer since He lived. Infancy is holier because He was an infant. Motherhood is nobler since He did "not despise the virgin's womb." Labor has become more dignified than it was even among the Jews, because His "Divine hand touched the plane." Companionship is dearer, "because He loved and was loved."

Social life and joys have been made more sacred since He took part in social intercourse, and at a wedding-feast wrought His first miracle. The most fascinating of all arts—music—has been consecrated to Divine worship, because in the last solemn hours of His life He joined His disciples in singing a hymn; and congregational music and exultant chants now express the joyous faith of Christianity. Philosophy does not sing; unbelief does not sing; but true religion will be "jubilant with song." Christ blessed and sanctified all the affections and faculties of the human soul, and greatly ennobled the idea of man. And the race has become emphatically a new race since Christ thus, in word and life, and in His death upon the Cross to procure man's salvation, witnessed to the essential worth and dignity of man.

(e) Such a truth has had immense and fruitful power. Life can now be no longer despised; for each individual life—the lowest and the poorest—is full of promise. Despots and emperors have fought against it; but such an impulse once given can never pass from the life of the world. It became the germ of future freedoms; teaching potentates and governments that they exist for the individual; not the individual for them. For it is from this idea of *personality* and consequent responsibility, to which Christ witnessed, that the rights of man have sprung.

It was Christ who founded the only true school of spiritual freedom, which at length triumphed over the greatest political power the world has seen. The sacred reverence for conscience which He instilled, sets that conscience free; and freedom of thought, and civil and religious liberty are of the essence of the principle for which Christ lived and died. It is the bread which He

cast upon the waters; and which *we* have found after many days.

(f) In all the ancient civilizations, everything was based on authority. In political matters, it was the authority of the reigning monarch; in social matters, that of the superior castes and elders; in domestic matters, that of the father; in spiritual matters, that of the shastras and priests. The mind of the people was thus held in political, social, and spiritual thralldom. The majesty of the human soul was completely forgotten. The spiritual degeneracy of the lower orders was inevitable. The idea of the rights of the people, of the responsibility of a king to his subjects, of electoral representation, of local self-government had scarcely begun to dawn. All the states of the old world, even the freest commonwealths of Greece, were founded on the principle that man did not belong to himself. But the social Christianity of Christ uprooted this notion; and in showing that all men belong to God gave back to man his individuality, and so in

giving man back to himself, gave him to his fellows. Side by side with the command to "honor the king," we are told to "honor all men"; and that has since been the chief factor in all social and political reform. States perish while the individual citizen is immortal.

These two root ideas, then,—a nobler and more humane conception of God, and the essential worth and dignity of man, of each separate personality—and the sentiments and judgments related to them, lie at the basis of all social and benevolent reforms, and of the onward progress of the world. They entered, first of all, into a society abounding, as we have seen, with corrupt practices, rife with all kinds of domestic abuses and social tyrannies, where the strong bore down the weak and the rich oppressed the poor. Planting their influences in the individual soul, they gradually infused a moral and transforming force into family, social, and national relations—creating a social brotherhood and making all things new.

—T. E. Slater.

SCIENCE AT THE BEGINNING OF THE NINETEENTH CENTURY.*

BY DR. PAUL CARUS.

DURING the eighteenth century mankind had taken a lofty flight upon the wings of science; the most sanguine hopes seemed on the verge of fulfillment, and the promise of a golden age appeared to be near its realization. But, alas! the storm of the French Revolution swept over France, ushering in with its bloodshed and rapine a dreary reaction accompanied first by a long period of lamentable wars, and, when peace was restored, by a general stagnation of political and scientific progress. Mankind actually lost faith in its ideals; and liberty came to be considered as a most dangerous commodity which had to be suppressed in religion, science, philosophy, trade, and politics.

The eighteenth century can boast of a brilliant galaxy of illustrious names. An

enthusiastic trust in science had seized the minds of the people, setting a humanitarian movement afoot, which went by the name of *Aufklärung*, *éclaircissement*, or enlightenment, trusting in freedom and confiding in the practical applicability of man's reason. Under the noble auspices of such aspirations the foundation of our own nation was laid on the shores of the new world; and the bold spirit of a liberty-loving, progressive humanitarianism is so indelibly impressed upon the national character of the United States of North America that we must stand and fall with it. If these ideals are wrong we shall have to go to the wall; if they are right we shall find, although it may be after many bitter experiences, the path to a higher evolution of humanity.

The beginning of the nineteenth century

*Special Course for C. L. S. C. Graduates.

still found the heroes of the eighteenth century in their prime, and we cannot but say that they anticipated the great results achieved in the later decades of the nineteenth century. Above all, the harmonious interrelation of the laws of nature, their essential oneness, and the idea of evolution had become established truths which were appreciated in their elevating influence and religious importance. Treviranus¹ and Lamarck² continued the work of Linné,³ Wolff,⁴ Bonnet,⁵ and Haller,⁶ eagerly seeking for proofs of an uninterrupted development of all life upon earth according to universal laws. Kant⁷ had written his "Critique of Pure Reason," laying the corner stone of philosophy as a science; Herder,⁸ the superintendent general of the church of the duchy of Saxe-Weimar, had applied the theory of evolution to human civilization and religion in his "Ideas on the History of Mankind"; while the religious-philosophical views of the time found a grand expression in the poetry of Goethe.⁹ We cannot better characterize the spirit of the time than in the thoughts of these representative men.

Yet, we must add, their seeds fell upon a stony ground; the governments had become suspicious of free inquiry, to which the origin of the Revolution was ascribed, while the people down to the lowest classes had suffered much by the misapplication of liberty and the mistakes of a pseudo¹⁰ enlightenment. Thus the general enthusiasm for progress, liberty, and education subsided, and the heroes of thought fell out of touch with the public. Yet they still carried on the work, although they felt their isolation and were often disheartened by the cold chill of popular indifference.

The dough must be leavened again, and now, approaching the close of the nineteenth century, we look back, not without satisfaction, upon many years of successful investigations in all the various branches of science. The youthful enthusiasm which expected to reach the goal by a bee-line cut has passed away. We have now become conscious of the many mistakes and the narrowness of the advocates of the *éclaircisse-*

ment. We see now the tremendous scope of a true enlightenment and know what an immense labor the slow growth of a higher development of the human race requires. Yet after all we have not lost our trust in science nor our confidence in the ideals of humanity.

I. THE EVOLUTION IDEA.

In speaking of "evolution" we must bear in mind that the word now has not the same meaning as it formerly had. We now use the term in a general sense as the doctrine that all life develops according to uniform laws from elementary beginnings. It was different in the eighteenth and at the beginning of the nineteenth century, for the term "evolution"¹¹ then denoted what it literally meant, viz., unfolding, which was one special theory of the development of organized beings. The evolutionists of the eighteenth century (especially Bonnet and Haller) assumed that the hen's egg, for instance, contained an exceedingly minute chick, which by nourishment increased in size until its form became visible to the naked eye. In the same way all life upon earth was supposed to have existed from the beginning in latency; and its growth was thought of simply as a process of evolving or unfolding.

Opposed to evolutionism two theories were set forth. Occasionalism, the theory of special acts of creation, maintained that God had on special occasions created new animals; while the epigenesis¹² theory, first propounded by Caspar Friedrich Wolff in his *Theoria Generationis*,¹³ explained development by additional growth. This latter view and not the theory of unfolding, finally triumphed; but while the word "epigenesis" was dropped, the term "evolution" in the sense of the epigenesis theory was readopted.

In the first decade of the nineteenth century Lamarck published his *Philosophie Zoologique*¹⁴ (1809) and Treviranus his *Biologie*¹⁵ (1802-1805); both remarkable productions impregnated with the most advanced spirit of the age, both propounding the maturest results of natural science, and

paving the way to a rational conception of nature. Yet both met with the sad fate of being ridiculed and then ignored by those who might have best understood their importance. Not the church, but professional naturalists, suppressed both Lamarck and Treviranus. The theories of special creations and of catastrophism, as propounded by Cuvier,¹⁶ in those days the greatest authority in science, gained the upper hand and were considered as the only sober interpretation of natural facts.

II. KANT.

ALL the important works of Kant, especially his "Prolegomena" to Any Future Metaphysics,¹⁷ his "Critique of Pure Reason," his "Critique of Practical Reason," and his "Critique of Judgment" were written in the eighteenth century, his last writings being on "Religion Within the Bounds of Reason Only" (1794), "The Metaphysical Principles of Jurisprudence and Ethics" (1797), "Contest of the Faculties" (1798) and "Anthropology" (1798).

Kant was both a rigid thinker and a man of great piety. His great merit is that he cleared the ground for philosophical inquiry, by discovering the problem whose proper solution is the main task and duty of the philosopher. The sciences employ certain methods which presuppose the acceptance of certain principles. Thus the physicist¹⁸ traces causes and effects, and shows how one phenomenon changes into another, yet the law of causation he takes for granted, he believes in it *a priori*, i.e., beforehand or from the start, for it is the indispensable tool of his thoughts without which he cannot bring order into the chaos of his experiences. All those principles in their systematic entirety which scientists apply in their empirical inquiries, are what Kant calls in one word "pure reason"; and the gist of his philosophy consists in making an inventory of pure reason, and critically discussing its various corollaries¹⁹ in practical life, in ethics, in art, and in religion. Kant's criticism probed all problems thoroughly and fearlessly, and in spite of his reverence for religion he never

shrank from investigating the philosophical foundations of man's religious faith.

The great Frederick of Prussia, however, appropriately called the philosopher on the throne, died and was succeeded by his narrow-minded nephew Frederick William II., who, partly by the natural inclination of bigotry and probably also under the influence of his impressions of the terrors of the French Revolution, saw danger in Kant's philosophy, and sent him a mandate imposing upon him the injunction no more to write or lecture on any religious topic.

What could be expected of the nineteenth century when the greatest thinker of the age was forbidden to speak out boldly and freely? The immediate successors of Kant fell far below the high-water mark of his genius, and philosophy could only be resuscitated and imbued with the modern spirit of the nineteenth century by going back to Kant and resuming the work where he had left it.

III. HERDER.

THE theology of the eighteenth century reached a dangerous crisis in its evolution. Turgot,²⁰ one of the clearest-headed thinkers of all times, seemed to presage the danger which threatened to crush religion, and when prior of the Sorbonne²¹ he delivered his impressive and famous "Discourse on the Advantages which the Establishment of Christianity has procured to the Human Race," July 3d, 1750.

The hostility toward religion had not as yet openly shown itself. Montesquieu²² had suppressed in his "Persian Letters" all passages which he thought might be offensive to the church, and Voltaire²³ was still on good terms with the Catholic priests, especially the Jesuits who had educated him. It characterizes the keen penetration of Turgot that he does not seek the essence of Christianity in the miraculous accounts of the Bible but in its humanitarian spirit, the principle of love, of human dignity, and of equality before God. Turgot stood almost alone in France between two camps, the bigots and the infidels; the former, blind to the great progress of sci-

ence and industry, were complaining with Bossuet²⁴ of the general corruption of the age; the latter praised the glory of the *éclaircissement*, and began more and more boldly to ridicule the Christian church and its faith, going so far as to join in Voltaire's battle cry of *Écraser l'infâme*,²⁵ forgetful of the fact that Christianity had been for many centuries the main champion of brotherly spirit, charity, and human rights. Turgot found no successor of his spirit in France. The two extremes developed side by side, and contributed their share to bringing on the deluge of the Revolution.

German theology had produced among the Protestants a new theory which went by the name of Rationalism and was closely allied with the *Aufklärung* movement of the eighteenth century. The Rationalists attempted to explain the origin of Christianity and its miracles in a natural way, but they lacked the historical sense; they naïvely imputed to Christ and the Apostles the ideas and sentiments of modern philosophers with all their well-intentioned but artificial and philistine²⁶ morality.

Herder rose in arms against the rationalist movement. Influenced by Rousseau,²⁷ who in reaction to the unnatural conditions of the French civilization exhibited a strong love for nature; by Hamann,²⁸ the Magus of the North, a mystical thinker and a genius of a peculiarly erratic nature but not without depth and an instinctive feeling for important truths; by Winckelmann,²⁹ the great esthetician and most prominent connoisseur³⁰ of classical art and of the renaissance; by Lessing³¹ and by Kant; Herder saw in Christianity a great historical movement of which we have as yet seen very little. The New Testament was to him the fulfillment of the Old Testament so that the kernel of the former appeared in the latter simply by a removal of the shell, and it revealed Christ to us who according to the divine plan of the world's evolution realized the kingdom of God on earth.

When Christianity was introduced among the nations, Herder says, it contained many mundane ingredients, and necessarily so. Nor is their presence to be lamented, for

through them alone could it exercise a powerful influence upon the mundane elements of mankind. It appeared with the pretensions of becoming a cosmic religion but it had to educate the human race to this aim slowly and by degrees through all the stages of childhood, barbarism, idolatry, and sensuality. Herder wrote:

"The doctrine of Christianity must become like a clear stream, which precipitates and deposits all those national and particular opinions which clung to it like sediments held in its waters. Thus the first Apostles of Christianity dropped their Jewish prejudices when they prepared the idea of the Gospel for all the nations; and this purification of Christianity *must be continued* in this century. Many forms have been broken; others will have to go too, not through external violence but through an inner thriving germ."

With this cosmic conception of Christianity Herder stood aloof from both parties of his time, the Pietists and the Rationalists. His religion demanded a rigorous criticism such as was exercised by Lessing, and his Christianity could stand it. Herder was not satisfied with the shallow prattle of rationalistic expounders. His Christianity was philosophical but not a mere abstraction. It seized his sentiments with a holy zeal without making him sentimental. It was to him a historical fact, but he felt at the same time free to investigate history and accept the results of a scientific inquiry whatever they might be. For Christianity to Herder was not Christian dogmatism, but the life as Christ lived it; Christianity had to be based upon "the demonstration of the spirit and of power," which must remain an intrinsic reality in the present and all the further evolution of the church, and Christianity was his cherished ideal mainly on account of the great potentialities which it contained.

IV. GOETHE.

HERDER powerfully influenced Goethe when the latter was still in a plastic state of mind. They met in Strassburg; the former was at that time the tutor of the prince of Holstein-Eutin and had become generally well known through the publication of his "Fragments on the Later German Literature," the latter a young student

of law at the university, amiable, ingenious, but unknown. How much Herder, by five years the senior of Goethe, contributed to mature the mind of the young poet-philosopher may be learned from the tenth book of *Wahrheit und Dichtung*,³² where Goethe tells us how they met and became acquainted, how Herder had to undergo a painful operation of the lachrymal gland, and how the discussions with him opened new vistas before his mental eye. Here is a characteristic instance. Goethe writes:

"We had not lived together long in this way when he confided to me that it was his intention to compete for the prize which had been offered at Berlin for the best treatise on the origin of language. His work was already near its completion, and as he wrote a very neat hand he was soon able to deliver to me in installments a legible manuscript. I had never pondered on such topics; I was as yet too much engaged in the middle of things to reflect upon the beginning and the end.

"Furthermore, the question seemed superfluous: for if God had created man as man, language must have been created with him as much as his upright gait; just as he must have at once remarked that he could walk and take hold of things, so he must also have been just as naturally aware that he could sing with his throat, and modify his tones in many different ways by his tongue, palate, and lips.

"If man was of divine origin, so was language. And if man, viewed in the surroundings of nature, was a natural being, language also was natural. These two things, like body and soul, I could never separate. *Stüssmilch*,³³ a crude realist, yet of a slightly fantastic turn of mind, had decided for the divine origin, that is, that God had played the schoolmaster with the first human beings. Herder's treatise was designed to show how man, as man, purely by his individual powers could and must obtain a language. I read the treatise with great pleasure and special profit; but I did not stand high enough, either in knowledge or in thought, to establish an opinion upon it."

Goethe's mental evolution was more rapid than that of any other mortal. He soon embodied in his mind all the problems of his time, and worked them out in his thoughts so that they reappeared in the poetic form of dramas, rhapsodies, or works of fiction. Goethe's investigations in the domain of natural science made with the clearly understood aim of proving evolution, have only of late been recognized in their full importance, and we now understand that his poems, "The Metamorphosis

of Plants" and "The Metamorphosis of Animals," contain an outline of the modern view of their development. The keynote of the evolution theory is pronounced in the distich:

"No one resembleth another, yet all have a typical likeness,
Therefore a mystical law is by their chorus revealed."

Goethe soon broke away from the traditional dogmatism and raved for a time with the boisterous spirits of Storm and Stress,³⁴ but he outgrew them quickly and widened into that breadth of cosmic religion which made him the prophet of the future. With a strong intellectual grasp he combined a sensitive heart and deep emotions. He describes his own experiences when he introduces Faust in his study, just returned from a walk with Wagner and accompanied by the black poodle who is none else than Mephistopheles, the devil. Faust is longing for religious comfort and peace of soul, which Goethe beautifully expresses in these words:

"Ah, when within our narrow chamber

The lamp with friendly luster glows,

Then in the breast flames up each ember,

In th' heart which its own feelings knows.

Then Hope again lends sweet assistance,

And Reason then resumes her speech:

One yearns, the rivers of existence,

The very founts of Life, to reach."

The poodle, displeased with the holy longing in the bosom of Faust, begins to snarl, and disturbs his thoughts. In his thirst for the living waters of true contentment, Faust opens the New Testament and begins to translate the original text of the first verse of the Gospel according to St. John:

"'Tis written: 'In the Beginning was the *Word*.'

Here am I balked: who, now, can help afford?

'The *Word*'?—impossible so high to rate it;

And otherwise must I translate it,

If by the Spirit I am truly taught.

Then thus: 'In the Beginning was the *Thought*.'

This first line let me weigh completely,

Lest my impatient pen proceed too fleetly,

Is it 'the *Thought*' which works, creates, indeed?

'In the Beginning was the *Power*,' I read.

Yet, as I write, a warning is suggested,

That I the sense may not have fairly tested.

The Spirit aids me; now I see the light!

'In the Beginning was the *Act*,' I write."

The problematic word in the Greek text is *lógos* (*logos*), which means "word." The Greek word *logos* is derived from the same root as *logic* and means the rational sound freighted with significance. The word is the revelation of the spirit; it is the spirit as it manifests itself, as it exists in real actuality; and the author of the Fourth Gospel tells us that Christ *is* this *logos*. Those familiar with the philosophy of the times understand the meaning of this expression to be that the divine spirit which reveals itself in the rational speech of man has found a peculiarly perfect embodiment in Jesus Christ. Faust's and, we might as well say, Goethe's difficulty in translating the word *logos* is not philological³⁵ but practical. The expanse of man's horizon, the unprecedented development of science, the many new tasks and problems of the living present, demanded a deeper investigation of our religious resources.

The four German words which are proposed to translate the Greek *logos* are (1) *Wort* (pronounced *vort*, *o* as in port), or "word"; (2) *Sinn* (pronounced *zin*), here translated by *thought*: it means "significance, sense, meaning"; (3) *Kraft*, or "power"; (4) *That* (pronounced *tat*, *a* as in father), here translated by *act*. *That*, from *thuen* (pronounced *too'en*), to do, is any doing, any purposive activity, deed, or action.

Goethe's solution of the religious problem is foreshadowed in these lines; it is at bottom the same as Herder's, for Goethe demands our religion to be a living deed, an energetic aspiration to attend to the duties of life and a practical application of the spirit in which Christ lived and preached.

How narrow appeared the pusillanimous conception of the average theologian by the side of Goethe's view! How insignificant is the miraculous element in Christianity compared with its living presence in the advance of mankind! While we outgrow the legendary embellishments, we the better grasp the true spirit and the inner meaning of Christianity. From this standpoint the liberalism and the enlightenment of the eighteenth century no longer ap-

peared dangerous but were the promise of a nobler future of mankind. The representatives of liberty and enlightenment had proved too narrow to understand the value of their ideals and misapplied them in all the fields of life. While the conception of Christianity became identified with the oppression of all aspirations for freedom and scientific progress, Goethe boldly proclaimed the ideal of a free people standing upon a free soil as endorsed by the last result of wisdom, and we dare say that in saying this he thought of the noble ideals of our country. To conquer daily freedom and existence again and again is our destiny; our religion must manifest itself in our deeds and those who are earnest will gain immortality in the reality of life.

The old Faust shortly before his death, laying out his plans to drain the marsh, to dam the ocean, and gain more room for the expanse of human life, says:

"To many millions let me furnish soil,
Though not secure, yet free to active toil;
Green, fertile fields, where men and herds go forth
At once, with comfort, on the newest Earth,
And swiftly settled on the hill's firm base,
Created by the bold, industrious race.
A land like Paradise here, round about:
Up to the brink the tide may roar without,
And through it gnaw, to burst with force the limit,
By common impulse all unite to hem it.
Yes! to this thought I hold with firm persistence;
The last result of wisdom stamps it true:
He only earns his freedom and existence,
Who daily conquers them anew.
Thus here, by dangers girt, shall glide away
Of childhood, manhood, age, the vigorous day:
And such a throng I fain would see,—
Stand on free soil among a people free!
Then dared I hail the Moment fleeing:
'Ah, still delay—thou art so fair!'
The traces cannot, of mine earthly being,
In æons perish,—they are there!
In proud fore-feeling of such lofty bliss,
I now enjoy the highest Moment,—this!"

How Goethe deepened the religious traditions of the past reconciling the struggling contrasts of his time, appears best in his God-conception. He rejected the old dualistic view which separated the cosmos³⁶ into an outside God who resided above the world; and an irrational, purely materialistic nature deprived of the glory of divinity. His nature was divine, and his God

was in nature. A supernatural God had no meaning to him, for the essence of God's being is activity, creation, life; and the very idea of a worker without his work, a creator not creating, life not realized, was to him a contradiction. Thus Goethe says:

"The God above my powers enthroned
He cannot change external forces,
The God that in my breast is owned
Can deeply stir the inward sources."

The same idea is expressed in the lines:

"What were a God who from the outside stirred
So that the world around His finger whirled?
He from within the Universe must move,
Nature in Him and Him in nature prove.
Thus all that in Him lives and moves and is
Will ne'er His power and His spirit miss."

Let me conclude by quoting one more poem, the translation of which is here published for the first time:

"When in the infinite appeareth
The same eternal repetition,

When in harmonious coalition
A mighty dome its structure reareth,
A rapture thrills through all existence,
All stars, or great or small, are blessed.
Yet all the strife and all resistance
In God, the Lord, 's eternal rest."

Kant, Treviranus, Lamarck, Herder, Goethe, these were the most prominent leaders of thought when the nineteenth century began. Their work to a great extent seemed in vain, and many valuable suggestions remained unheeded for many decades. But the progress of mankind cannot be checked, and science has recovered the ground lost during the sorry times of a long reaction. Our trust in science, our confidence in the ideals of humanity, our conviction that man's rational nature is the stamp of his divinity, have never been stronger than they are now, and we have good reasons to hope that the steps we have taken in advance shall never be retraced.

THE NEWSPAPER PRESS OF EUROPE.

BY H. R. CHAMBERLAIN.

THE history of the development of journalism into a great factor and influence in the daily life of the American people is the history of the electric telegraph. The analogy holds good in a more restricted sense when applied to the newspaper press of Europe. The American newspaper utilizes to the fullest extent every resource supplied by science for the quick transmission of intelligence. The European newspaper, speaking broadly, does not.

Judged then by its own first standard of journalistic duty—and that means also the standard which its readers apply—the American press is far and away in advance of European and all other rivals. Hence it is that most Americans visiting Europe regard the continental and even the English newspapers with a good deal of impatient contempt. But this feeling diminishes and, as regards English journalism, disappears when its characteristics and methods are closely studied.

It is impossible to discuss the newspapers

of England and the newspapers of the continent in the same terms. The contrast between the languages in which they are printed is not greater than the difference in all their essential features.

The great journals of London, with the exception of the *Times*, do not average much older than their leading contemporaries in America. Most of them have gained fame and influence within half a century. In almost every case, power and prosperity have come as the reward of superiority in the news field and not as the result of advocacy of some political or other popular cause. It has usually been some special stroke of enterprise in news collecting, some great "beat" in technical parlance, which has caused a paper's circulation to mount by leaps and bounds. New readers once gained, all English newspaper managers know, it is comparatively easy to hold them.

Progress in English journalism, during the century, has been intermittent and not steady. The contrast between a London newspaper

of one hundred years ago and a current copy of the *Times*, *Standard*, or *Telegraph* is of course tremendous. But the first forty years of the century and the last fifteen were periods of very sluggish growth. It was the demand for war news during the third quarter of the century that made the daily newspaper a great popular institution in England. The patronage of the people and the newly born electric telegraph enabled the editors of that transition period to develop journalism into a perpetual and mighty power in the land. Then followed, from 1875 to 1885 and later, the rapid cheapening of white paper, which made possible the publication of newspapers at popular prices, a penny and a ha' penny.¹ It may be said without fear of contradiction that the advent of woodpulp paper has more than trebled the newspaper circulation of Great Britain.

I have intimated that the past fifteen years have not shown rapid improvement in the profession of journalism in England or rather in London. I am tempted to go further and say that the provincial press of England has outstripped the great metropolitan journals. There are several newspapers in the English midlands and in Scotland that need not fear comparison in any respect with their more famous London contemporaries.

The reason for London's halt in the march of journalistic progress is not far to seek. It is lack of competition. There is none of the keen rivalry between the principal morning journals of London that exists between the leading newspapers of New York or Chicago. It seems to be true of the leaders of the London press that prosperity is the enemy of progress. Each paper has its own readers and its special field. Its managers are content to enjoy the profits of which they feel secure, without venturing upon any innovations which involve the expenditure of money.

A literary man of some prominence called not long ago upon the news editor of one of London's greatest dailies and gave him information about a matter of genuine public importance and widespread popular interest. The editor thanked him courteously enough, but when he offered to write out the news in the form of an article, the newspaper man-

ager said no, he could not accept it. The members of their own staff supplied them with all the news they could possibly print, and it mattered not what the subject or how great its importance he could not accept an outside contribution. Three or four days later, the intelligence thus proffered appeared simultaneously in all the papers in identical language, it having finally reached the press through the recognized channel of a news agency. But what would be said of such an editor, or rather of such a system, in America?

Perhaps the most striking demonstration of the lack of enterprise of the London press was that furnished by the loss of the battleship *Victoria* and the drowning of Admiral Tryon and nearly four hundred others. It is one of the oddest incidents in journalism that the news of that great disaster was printed at the very antipodes of the spot of its occurrence, namely in Buenos Ayres, several hours before it was published elsewhere. The London correspondent of *La Nacion*² of Buenos Ayres happened to meet a distinguished member of the diplomatic corps at two o'clock of the night following the disaster. The diplomat gave to the newspaper man the startling intelligence which had just come to him by private despatch. The difference in time between London and Buenos Ayres enabled the fortunate correspondent to cable the news in ample season for publication in the morning edition of his paper.

The lamentable weakness of the London press consisted in its failure to obtain the story of the calamity until nearly a week after it occurred. In the meantime American enterprise, with far less than the interest of the kinsmen and countrymen of the victims to stimulate it, had collected the essential facts on the coast of Tripoli, telegraphed them to the principal journals in the United States, whence they were cabled back to the slow-going editors in London, who reprinted them under a humiliating New York date-line.

One reason for the poor showing made by English and all European newspapers in the business of collecting the news of the world is the absence of all co-operation. In America we have the United Press and the Associated Press, two great news-collecting or-

ganizations composed of and controlled by the individual newspapers which form their membership. The only European institution for doing such work is a combination of private or independent news agencies which exchange the intelligence gathered in their respective fields. Thus there is Reuter's agency in England, the Havas agency in France, the Wolff in Germany, and the Stefanie in Italy. These concerns collect the news of the world after a fashion and sell it to newspapers and other subscribers.

The great London dailies have of course their own correspondents in the principal capitals who devote themselves chiefly to discussing local and international politics and who send also special accounts of important events which have been definitely expected. But the chief reliance of the British and continental press for the routine and unexpected news of the world is upon the meager and often slow reports furnished by agencies over which they have no control.

Another important reason for the closely restricted supply of international news furnished by the European press is the heavy cost of transmission. The telegraphs of Europe are under government control. The authorities still maintain the unwise policy of limiting the exchange of intelligence across frontiers by refusing to establish special tolls for press messages. Thus it costs four cents per word for all matter telegraphed from London to Paris, a rate just twelve times greater than the tolls on press despatches sent the same distance in the United States, and larger than the press charge between New York and San Francisco. Who can say how much this policy of restriction in communication has prolonged international jealousies and prejudices which are based mainly upon ignorance? Each country within its own boundaries makes liberal concessions to the press. In Great Britain, the day press rate from Queenstown to London or between any two points in the kingdom is one shilling³ per hundred words.

While criticising the English press as a purveyor of news, we should not fail to acknowledge its strength in other respects. If we compare the literary qualities of the average

newspaper of England with the average newspaper of the United States I fear we cannot claim any superiority for the American journalist. "Newspaper English" in England is dull, heavy, involved, but it is grammatically pure in most cases.

The average English newspaper is in a sense a more symmetrical compendium of daily human history than the average American journal, and yet the American newspaper sticks closer to human nature than its English contemporary. I am speaking of the ordinary daily issues of the press of the two countries and my statement is not as contradictory as first appears. The tendency of the American journal is to reserve for its Sunday issue its treatment of many important features of human history and progress. Its articles on art and science and religion and current literature and other phases of modern life are most of them printed in the Sunday paper.

The great dailies of England have no Sunday editions. All their resources are therefore put into the week-day issues. The result, as I have said, is a more symmetrical newspaper six times a week. There is nothing in England, or elsewhere for that matter, with which to compare the American Sunday paper. The London Sunday morning or late Saturday night journal is a pitiful substitute for the great magazine of news, fiction, and general literature issued once a week by the newspaper press of every large American city. This peculiarly American institution is coming to England and I am confident its advent will not be much longer delayed.

And there is coming also a new era of rapid progress in English journalism. Competition will inaugurate it and the best American methods will be its earlier models. The founding of a new journal in London may be the first step, but it is more probable that some existing paper, perhaps in new hands, will lead the way. The new journalism will get closer to the hearts and the lives of the people, closer to genuine human experience. It will deal less exclusively with subjects of solemn importance and more with topics of everyday human interest. We may even live

long enough, some of us, to read a joke in the London *Times* or to see a picture in the *Daily News*.

Most English journalists, and English readers as well, are severe in their condemnation of what they call the sensationalism and trashiness of the American press. While I am ready to admit much justice in the criticism, I must draw attention to the fact that English journals, even the best of them, are greater offenders than American in their manner of treating disagreeable subjects. The London *Times* for instance would scorn to print a society scandal as a prominent piece of news; but when the matter reaches the divorce court the *Times* will tell the story, in small type to be sure and in its obscure page of "Law Reports," but in language more bald and in details more detestable than a "sensational" American journal would dare to employ.

Many Englishmen agree that the New York *Tribune* closely resembles a typical British journal and consequently it ranks highest in their estimation among American newspapers. This opinion is an interesting demonstration of the superficiality of popular judgment of the press. The *Tribune* does bear some resemblance to its English contemporaries in general appearance. It is like them in size, shape, width of columns, absence of black headlines and other typographical features. But the proprietors of the *Tribune* might not feel complimented if they were told that in contents their paper was modeled upon the English style of journalism.

We have nothing in America even remotely resembling the journalism of the continent of Europe. It is impossible to discuss in a brief review such as this more than the French and German press. I must make one noteworthy exception, in order to pay a just tribute to journalistic excellence. The best newspaper in Europe, in my opinion, is published not in Paris or Berlin and is a journal which probably not one American in a thousand will recognize by name. It is the *Independence Belge* of Brussels. It makes its own news collections in Belgium and throughout Europe and its correspondents

do their work more promptly, more thoroughly, and more accurately than any other staff upon the continent. The *Independence Belge* has brought into highest efficiency the facilities furnished by the long distance telephone system. It is a common thing for important news from Paris, Berlin, Vienna, and even Rome to be received in London *via* the office of the *Independence Belge* in Brussels in advance of direct telegrams from the respective capitals. It has happened more than once that news of unexpected events connected with French political crises and anarchist outrages in the past year has been printed in Brussels before the slower Paris press has made it public.

The century has not brought many changes in the material characteristics of the Paris press. Its daily issues continue to be four-page sheets, the strictly news contents of which would fill about three columns only of an American newspaper. The French journalist aims chiefly to entertain his readers; the English journalist seeks solely to instruct them; the American journalist tries to do both. The French journal therefore is often frivolous, the English stupid, and the American sometimes both.

The birth or death of a daily paper is a weekly occurrence in Paris. In no city are the changes in daily journalism so frequent and so extreme. It is not uncommon for the circulation of a newspaper to change from twenty thousand to two hundred thousand or *vice versa* in a week. This is not true of course of a few prominent journals like the *Petit Journal*,⁵ with its circulation of more than a million copies daily in the provinces, the *Figaro*,⁶ the *Temps*,⁷ the *Gaulois*,⁸ the *Eclair*,⁹ and a few others. The *feuilleton*, or sensational romance, continues to be a prominent feature of most journals and the daily installment usually occupies the lower third of the last page. There is little disposition to abandon the personal element in French journalism and political and other leading articles still appear over the writers' names.

The evening papers, great in number and variety, probably have an equal if not larger aggregate circulation in Paris compared with their morning contemporaries. This is not

true in any other European capital. Berlin indeed has no evening papers in addition to the editions issued very late in the day by four or five morning journals. A local regulation forbidding the news venders of Paris to call out any description of the contents of their wares has led many Paris journals to disfigure themselves by printing catchy headings in great black letters across the full width of the first page—a very poor imitation of the much overdone “scare head” system in American papers.

The journalistic field in Berlin is much overcrowded. No less than thirty-two daily papers are now published there and their circulation ranges from a few score to about one hundred thousand. The experiment of introducing American methods has recently proved popular. The editor of the *Berliner Lokal Anzeiger*¹⁰ studied the ways of journalism in the United States and then applied some of its principles in Berlin with the result that his paper probably has more readers than any other. The *Vossische Zeitung*¹¹ is the oldest and perhaps the best written paper in Berlin, while its popular nickname “Tante Voss” (Aunt Voss) indicates its slow conservatism. The *Berliner Tageblatt*¹² is the journal probably best known outside the fatherland.

But I should be inclined to go outside the capital to find the best and most influential German newspapers. There is no better paper in the empire for instance than the *Cologne Gazette*, while the *Correspondent* and the *Nachrichten*¹³ of Hamburg and the *Zeitung*¹⁴ of Frankfort are excellent journals.

The German newspaper as a whole is of a soberer, more solid stamp than the French. It contains more information of a useful sort.

America and Americans have a serious cause of complaint against the press of Europe, Great Britain included. The press is responsible for the widespread ignorance and misinformation about American affairs which prevail throughout the Old World. Only the most meager scraps of intelligence from the United States are printed. This little is the most ill-chosen and unrepresentative that could be found. It comprises brief despatches about fires, accidents, riots, strikes, murders, and lynchings, and other atrocities in distant and unknown settlements. Only two features of our politics are ever touched upon—the tariff and financial legislation. It is only in recent years that the increasing army of American tourists and the growing circulation of general literature have counteracted some of the absurd popular impressions about America.

I happened to ask a waitress in a little Swiss restaurant a few weeks ago if she saw many Americans among the tourists.

“Are you an American?” she asked in astonishment. “I thought you were English. I supposed all Americans were black!”

It will be a long time before the press of Europe makes its readers as well informed about the affairs of the wide world under other flags as are even the children in the public schools of America. But the spirit of the age is toward knowledge and liberalism, and the press of all lands must be its responsive barometer.

THE GERMANS.

BY SIDNEY WHITMAN.

IT is barely within the memory of the present living middle-aged generation since Germany has come to occupy once more the political standing she enjoyed before the Reformation and which her geographical position—as well as the correct reading of her past history—warrants her to hold as legitimately belonging to her.

But the importance of the political events of the last thirty years is not even now fully realized by the public at large, although they already mean nothing less than the displacement of the Catholic (Austria) and the Celto-Roman (France) by the mainly Protestant Teuton in the hegemony of Europe. Nor is the significance of this change limited in its

effects to the scope of politics of the Cabinet; it may be said to affect indirectly many branches of national life on the continent of Europe for good or evil, possibly for many generations to come. But where the average unit fails to "see," we find unseen spiritual and intellectual forces at work. And it is in these that we can trace the antagonism, the reaction, the rebellion which great dynamic manifestations in the life of nations, as in nature itself, always call forth. Thus, to the close observer, the distinct wave of Anti-Teuton,—so-called Celtic self-assertiveness—which is passing, more or less, over the civilized world, is only a natural phenomenon, a direct outcome of the events already referred to. Even a cursory glance at the part the Teutonic race has played in the making of European history must be of peculiar interest at such a moment.

The people we call the Germans and who call themselves *die Deutschen* are a branch of the Teutonic race which again belongs to the great Aryan family.¹ They are first mentioned in the fourth century B. C. as inhabiting land on the shores of the Baltic. Three centuries later they had already spread out far and wide, and are found settled between the Vistula and the Rhine and from the northern seas as far southward as the Alps. But Germany in those days consisted in great part of huge forests, lakes, and morasses, without sufficient arable land to furnish subsistence for so many. The endeavor to find more genial economic and climatic conditions urged the Germans on still farther south and brought them into first contact and collision with the Romans, about 100 B. C. This event may be considered one of the momentous milestones of history,—this first meeting face to face of two antagonistic worlds, one destined ultimately to rise on the ruins of the other and mark the course of the world's history for many centuries. In the words of Schiller:

"Das Alte stürzt, es ändern sich die Zeiten,
Und neues Leben blüht aus den Ruinen."²

On the one hand are the Romans—a race of politicians among whom the idea of the state had risen to never before attained splendor and power, the lawgivers, the colonizers of

the ancient world, the masters of statecraft; but among whom the seeds of decay are already noticeable. Rome is no longer the Rome of Scipio Africanus: the Senate no longer the stoic body to welcome the defeated general and thank him because he had not despaired of the republic. The unit has deteriorated, for the dominant class is already infected by the spread of luxury and corruption, though all this is still outwardly invisible beneath the glitter of arms of a splendidly trained soldiery. These soldiers are as yet the hardy trained sons of the Roman agriculturist, in time destined to disappear together with the culture of the soil itself amid increasing urban centralization. And pitted against these are the Germans. They are described as tall of stature, with fair auburn hair, which fell in long ringlets over their shoulders. Their eyes are said to have been of such an intense piercing blue as alone to distinguish them easily from other races. War and the chase were their foremost occupations; drunkenness, laziness, and gambling their vices. But their virtues were great physical courage, utter recklessness of self, chastity among both sexes, and freedom from the treachery so marked in most of the races of the ancient world.

At first, even Roman veterans shrunk from meeting these fierce invaders, so totally different from all hitherto encountered foes. When Marius, the great Roman general, had trained his closely knitted legions to face their onslaught and to defeat them, the Romans still found antagonists in the German women who defended the camp. They strangled their children and then themselves sooner than submit to the dishonor inherent to submission. This was a new and ominous experience for the conquerors.

The German wave was driven back for a time from the South and spent itself more toward the West. But only for a short time. Through centuries we note the old world vainly struggling against the constantly renewed force of the German race, tramping through Europe to the din of arms, laying the foundations of new peoples and dynasties in Germany, in Italy (the Goths, the Longobards), in Spain (the Goths), in France (the Bur-

gundians, the Franks, the Normans), in the Netherlands, even in England (the Saxons, the Northmen), until then a Roman colony peopled by races of Celtic blood. In course of time a new ethic code gained the day in the form of Christianity and gave spiritual tone to the rough manhood swayed alternately by the instinct of separation and a longing for better things, until in the year 800 A. D. we have a mighty German and Christian emperor, Charles the Great, holding sway over the greater part of Europe and exchanging courtesies with the great Mohammedan caliph, Haroun al Raschid. The coronation of Charles the Great in Rome, the central event of the Middle Ages, restored the Roman Empire in the West under the leadership of a new people.

In the pregnant words of Professor Bryce:³

"The inheritance of the Roman Empire made the Germans the ruling race of Europe, and the brilliance of that glorious dawn has never faded and can never fade entirely from their name.

"A peaceful people now, peaceful in sentiment even now when they have become a great military power, acquiescent in paternal government, and given to the quiet enjoyments of art, music, and meditation, they delight themselves with memories of the time when their conquering chivalry was the terror of the Gaul and the Slav, the Lombard and the Saracen."

But although the Latin had ceded to the Teuton in martial prowess, we find a powerful influence having its source in Italy and acting uninterruptedly through all time, even up to the present day, upon the Germans, not merely in matters of religion, but also in other phases of national life.

It is a pet idea of Prince Bismarck that, as in physics and chemistry, so also in the composition of races, a certain fusion of different elements is necessary in order to effect great political results. He instances the French, the English, and the Prussians, all three composite races, as cases in point. Thus, if we take the Teutonic stock as largely supplying the male ingredient in the family of nations, we find an explanation for the irresistible attraction Italy, the supple, the feminine, has ever exerted over her northern neighbors. An idea, political in its inception, wings its flight from Rome the Eternal. The flaming word is uttered by an Italian priesthood

and its echoes reach and call to action King Richard in England, Duke Gottfried of Bouillon in the Netherlands,—even the sturdy Scandinavian fisherman on his fiord hurries forth to shed his blood in the far East. But it is among the Germans that the Crusades become the most extraordinary manifestation of altruistic ideality known to history. Conduct, asceticism, suffering in an ideal cause, fill the record of an age during which the Crusades gleam as a loadstar over the horizon of Germany.

When the work of the sword is done for a time, there is a long lull in the political world. In this period one of the most interesting developments in the history of civilization is gradually taking effect. The remnants of classic literature which had survived the wreckage of the old world, had found a resting place in the churches and monasteries, where they were treasured by the monks, who, notwithstanding their horror of a pagan world, were conscious of their value. It is principally German monks of the Benedictine order to whom we owe the survival of what we possess of classic literature; for they, in the retirement of their monasteries, were busy at work through generations in gathering and copying out and promulgating the manuscripts in their possession. Thus did they contribute their share to the culture of mankind and prepare the ground for the gigantic revival of European culture, commonly known as the "Renaissance" (the Cinque Cento).⁴

German nationality upholds the Roman Empire through this eventful period in the history of Europe. Feudalism is the one great institution which marks the political world, whilst, under the tutelage of the Catholic church, a new culture is struggling into life and thence into magnificent adolescence.

In this period we note the growth of commerce, particularly the power and splendor of Italian and German towns, the grace and culture of the life of the citizen. It is of this period that Ruskin has the following, as referring to Italy, but also more or less marking the current of life in Germany:

"And now, thirdly, we come to the period when classical literature and art were again known in Italy,

and the painters and sculptors, who had been gaining steadily in power for two hundred years—power not of practice merely, but of race also—with every circumstance in their favor around them, received their finally perfect instruction both in geometrical science, in that of materials, and in the anatomy and action of the human body. Also, the people about them, the models of their work, had been perfected in personal beauty by chivalric war; in imagination, by a transcendental philosophy; in practical intellect, by stern struggle for civic law; and by commerce, not in falsely made, or vile, or unclean things, but in lovely things, beautifully and honestly made. And now, therefore, you get out of all the world's long history since it was peopled by men till now—you get just fifty years of perfect work. Perfect. It is a strong word. It is also a *true* one."⁵

This was the time when the German Hanse-towns⁶ possessed more merchant shipping than England; when Germany was the home of merchant princes who helped their monarchs from their own private means; when German architecture was most splendid, when German life was most luxurious, and German manufacture the most renowned. It is a German monk⁷ who discovers the dark compound which was destined to sound the knell of chivalry,—gunpowder; a German⁸ who invents the printing press.

Thus prepared by the work of generations another idea is already in the germ. Wealth and culture had brought luxury and lasciviousness in their train; and here we have the rebellion of the hardier Teuton against the dominant influence of the South. This time it is no longer the dynastic leadership of the throne, but the note issues from the cloister cell, and is uttered by the German peasant son, Martin Luther. He has seen with his own eyes the canker beneath the splendor of pontifical Rome, and he returns home to free his countrymen from what had gradually grown into an intellectual bondage, intolerable to the sons of a hardier soil.

It is difficult to form an adequate idea of the gigantic personality of Martin Luther, as also of the far-reaching influence of his work. But we are able to take note of the typical national tone of his character. Essentially German in his pertinacity, his bluntness, in his coarseness, if you will, but German also in his childlike simplicity and honesty and, above all, in the lofty calmness of his courage. Such was the man who laid the train

which, once ignited, blazed forth in the Reformation all over Europe and found its culminating point in that dreadful scourge known as the Thirty Years' War (1618–1648).

This great struggle was fought out mainly on German soil by Germans, and the price which Germany paid for these birth-throes of modern thought was her political hegemony in Europe. From the end of the Thirty Years' War (which left Germany with about five millions of inhabitants out of her previous sixteen millions) dates the rapid decline of the German Empire. The Germans had lost the political hegemony of Europe, but they had gained freedom of thought. And the gratification of this dominant longing of the national character made them for long comparatively careless of politics, and also indifferent with regard to wealth and luxury. During more than a century and a half the gloom which had overcast the political destinies of the German race is only once lit up by the powerful personality of Frederick the Great driving the French before him at Rossbach, fiercely grappling with the Moscovite⁹ invader on the plains of Zorndorf, and preparing the way for the final expulsion of many-coated Austria from her sinister hegemony in Protestant Germany.

But the crowning moment had not yet come. Much suffering had yet to be undergone before we can speak again of Germany as a great political power. Germany as yet is only active in the realm of thought and contemplation. Goethe is born, and in him we find the last and most fruitful manifestation of that strange affinity between the German cast of mind and that of Italy, to which we have already referred. We need but turn to Goethe's works to find the blending of all that is perennial and beautiful in antiquity—in the art world of medieval Italy with the wide philosophic humanizing conceptions of Germany's peerless poet-philosopher. Goethe, as is well known, foreshadowed the drift of Darwin's work, which in our time has revolutionized our conceptions of the genesis of the organic world. It was Goethe, the friend of princes, who, in the character of Faust, teaches the highest philosophy to all—name-

ly, that happiness is to be found only in the fulfillment of duty, useful work done for the benefit of all. Faust, after passing through every stage of worldly power and enjoyment without obtaining rest, at last finds contentment as a tiller of the soil! But even where Goethe's efforts were incomplete or unproductive, his example has remained a constant spur to the intellect of Germany. In fact, without the figure of Goethe, it is as impossible to conceive the idea of German culture as it would be to fancy Protestant Germany without the personality of Martin Luther.

We have already shown how partly enthusiasm for an idea,—the mission of the race—had resulted in long political weakness. According to Professor Bryce (p. 362):

"The tendency of the Teuton was and is the independence of the individual life . . . as contrasted with the Celtic and so-called Romanic peoples among whom the unit is more completely absorbed in the mass."

This acute observation largely explains the political disasters of Germany in the past, as it also furnishes an indirect explanation for the political rebirth of Germany in our time. For if the independence of the individual had resulted in two centuries of political impotence, it was also to be credited with the steady growth of intellectual and moral qualities—the latter largely nurtured by suffering—which, when the supreme moment for collective action arose, lent it an irresistible impetus, and, in our time, resulted in the political rebirth of Germany.

End of Required Reading for October.

"I WONDER WHO IT IS—OR WAS?"

BY LOUIS H. BUCKSHORN.

"Boston, January 31, 1890. A white dove (pigeon) sits every day on the window-sill, and so long as I remain here at my desk the little creature stays—rain or shine—and seems to wink at me. I wonder who it is—or was?"—*From Edwin Booth's Correspondence.*

GREAT heart, whose power outlined anew
 The varied moods of human speech and life,—
 The mind's ecstatic calm, the baser strife,
 Pure love's low note, and passion's angry crew,—
 What hint of hope across thy vision drew,
 To put this quest in slow, yet searching pause:
 "I wonder who it is—or was?" The cause?
 Or was it chance? Who can the answer give?
 Omen of larger life through death to live?
 Or like to him of old in ark adrift
 On tossing wave, who saw the heavens lift,
 And welcome bade to dove and branch of peace—
 Since vain the laurel wreath when soul makes shift
 To lay the weary head in death's release?

6,000 TONS OF GOLD.*

A STORY OF ADVENTURE AND FINANCE.

BY KENZIE ETON KIRKWOOD.

CHAPTER XII.

A CONSULTATION AT THE WHITE HOUSE.

WHEN the secretary of the treasury reached his desk on the morning of Saturday, the second of November, 1895, he notified the door-keeper that he should be extremely busy for some hours and that all callers must be refused. Even members of congress must be denied admission. Nevertheless, a few minutes later, the attendant came hesitatingly into the secretary's private room with two cards and said:

"These gentlemen insisted, sir, that I should bring you the message on one of their cards."

Visibly annoyed, the secretary took the cards and glancing at the first exclaimed impatiently: "Robert Brent—who is he?" Upon the second card, bearing the name of "John Wharton," he read:

"A few minutes, please, upon business of the utmost public importance."

The secretary's manner changed instantly. "Show the gentlemen in at once," was his order. A moment later he greeted Wharton cordially, saying:

"You are the one man whom I am heartily glad to see to-day."

"Thank you, sir," responded Wharton. "I wish I could hope that my coming would justify your welcome. Allow me to present my friend, Mr. Brent of New York." The two men shook hands and when they had seated themselves near the secretary's desk, Wharton went on to say:

"Let me explain at once that Mr. Brent is the principal for whom my firm has been acting in all the operations with which our name has been connected during the past year. It has been his money and only his which has been used. We have come to Washington to put you in possession of cer-

tain information which is of the gravest importance to the nation and to ask your advice and assistance. I should say at the outset that if even a suspicion of the truth which we are here to make known to you should transpire it would work the greatest calamity to the country; so you will pardon me, I know, if I ask if we can speak without possibility of being overheard."

"Certainly, Mr. Wharton," responded the secretary gravely, his glance resting first on one man and then on the other with an expression of keenest interest. "We are quite by ourselves and we shall not be disturbed. I hope your facts are not as alarming as your words imply."

"I fear they are, sir," resumed Wharton. "You know already a good deal about our investment of very large sums of money, originally in gold, since December of last year. We have expended in one way or another in this country and in England a total of about five hundred million dollars."

"Is it as much as that?" inquired the secretary surprised. "I knew it was a vast sum, but I imagined it was somewhat smaller."

"Yes, and you know, sir, what the effect has been. But you may not know that we have striven by every means in our power during the past few weeks to check and counteract the evils which have arisen and which have threatened. It has been with rather poor success, I admit, but that is because the task has been too great for us and not by reason of any lack of effort or of monetary sacrifice upon our part."

"I know more than you imagine, gentlemen," interrupted the secretary warmly, "of the country's indebtedness to you for your services during this crisis. I have seen Mr. Wharton's hand in many places and it has been more powerful for good than any of the resources of the government. Ever since our conference last spring, Mr. Wharton, I

* Begun in the July number.

have had the fullest confidence in your motives and in your patriotism. Had it been different, I should have endeavored to bring some influence to bear upon you before now."

"You are very kind, sir, but the credit is Mr. Brent's, whose instructions I have followed. But now we are at the end of our resources. No, our funds are not exhausted," noticing the surprise in the secretary's face. "It would be far better if they were. The fact is, and this is what we have come to tell you, that our funds are practically inexhaustible. Mr. Brent has still stored in New York more than five thousand tons of gold, or nearly three billions of dollars."

The secretary of the treasury started forward in his chair, looking from one man to the other in agitated amazement.

"Can this be true, gentlemen, five thousand tons of gold?" he exclaimed presently, in tones of gravest foreboding.

"Literally true, sir, I am sorry to say," replied Brent, to whom the secretary seemed to turn for confirmation of Wharton's startling announcement.

"Then, indeed, are we in danger—not only we but the whole world." Suddenly springing to his feet the secretary pressed an electric button and said energetically: "Gentlemen, this is not a matter for us alone. Will you go with me at once to the president?"

Both men assented and his confidential assistant appearing at that moment the secretary said to him:

"Telephone to the White House and ask if the president will see me and two gentlemen at once upon a matter of the most vital importance."

An affirmative reply came in a few moments and the three men started for the Executive Mansion, the trip being made almost in silence. They were admitted at once on reaching the White House to the president's private office.

The president, judging from the litter of papers upon the desk at which he sat, had been hard at work. He seemed slightly surprised at seeing two strangers enter with the secretary, but he acknowledged the introductions with quiet affability. He recognized

Wharton's name at once and expressed especial satisfaction at meeting him just at that time.

"I have thought several times within the last month of inviting you to call upon me," continued the president, "for I have no doubt you can supply us with valuable information and suggestions bearing upon the financial situation."

Wharton was about to express his appreciation of the honor, when the secretary of the treasury addressed his chief with such gravity of manner that conventional commonplaces were dropped at once:

"Mr. Wharton and Mr. Brent have come to me with a statement of such tremendous import that I have brought them here at once without inquiring into particulars. I should say in the first place," explained the secretary, while the president listened with close and rather surprised attention, "that Mr. Brent is the owner of all the gold which has been so mysteriously introduced into circulation during the past year and that Mr. Wharton has been his agent in all the transactions with which we are familiar. The fact which I have hastened to bring instantly to your attention is this: These gentlemen inform me that the amount of virgin gold which they have thus far put upon the market is about five hundred millions, but *this enormous sum is less than one sixth of their total store of the metal.*"

The president, while the secretary was speaking, had been unconsciously fingering a large paper-weight near the edge of his desk. His surprise was so great at the cabinet officer's last words that by an involuntary movement he sent the heavy implement clattering to the floor. No one in the anxious group noticed the noise. The secretary began pacing the room nervously. Brent's face was melancholy, Wharton's worried and worn. The president seemed to lose color for a moment, and then an expression of stern determination such as gathers in the faces of resolute men confronting sudden emergencies came upon his. There was a trace of sternness in his voice also, when after looking keenly at Brent for a moment, he inquired:

"Can this be true, Mr. Brent?"

"Yes," answered Brent almost guiltily, "unfortunately it is true."

"May I ask what you propose doing with this gold?" pursued the president.

"That I do not know, sir. It is to ask your advice that I am here. The responsibility is too great for me. I stand ready to devote it to whatever purpose will best conserve the interests of the country and of humanity," was the reply.

"Thank God for that!" responded the president, evidently much relieved. "For you have in your hands a power for evil greater than I imagined any man possessed. What you have done already has not made me suspicious of your motives, although you will probably admit that some mistakes have been made. Can you tell us the history of this gold, where it is and whether the source whence it comes is exhausted?"

"I will gladly tell you everything except the location of its original bed," Brent replied. "That is a secret which is not mine to share. It was chiefly to prevent the over-running of the region by gold-hunters that I was permitted to take it away. Besides the knowledge is no longer of importance because I assure you that the wonderful deposit is completely exhausted. The gold, some five thousand tons remaining, is stored in a private vault in New York. It will remain there until the soundest wisdom I can avail myself of determines its final disposition."

The president left his chair, walked over to the young man and held out his hand. Brent rose in some surprise and accepted the hand-clasp while the president exclaimed warmly:

"Mr. Brent, I honor you for that sentiment, and the country will honor you. Unless you were governed by a generous spirit, we should be face to face with almost certain ruin. As it is, a more difficult problem it would be hard to imagine. I confess I should not venture to suggest a solution without long and careful deliberation. But it is not a new problem to you two gentlemen. Will you not give us fully your views of the situation?"

"Mr. Wharton is much better able to dis-

cuss the matter than I am," responded Brent, while all four drew up chairs in a close group.

"We have endeavored in the past month to ward off or mitigate such evils as we could in the commercial and financial worlds by various expedients and palliative measures, some of them wise perhaps, and some of them otherwise. We have come to the conclusion, however, that it is beyond our power unaided to restore tranquillity and soundness. We have succeeded in withdrawing about one hundred and fifty millions in cash from circulation. Another hundred millions of the five hundred millions distributed was placed abroad, and at a fair estimate I should judge about fifty millions more had found its way out of the country. So I calculate that the circulating medium in the United States is about two hundred millions greater than it was one year ago, or before we began operations. That is the situation as I understand it regarding the present placing of the gold which I have introduced into the market. For the future, I am anxious to co-operate in any way you may advise for the relief of present difficulties.

"Then comes the larger question of the disposal of the remaining three billions of gold now on my hands. It is as much a matter of concern to the whole world as to America. I should like to submit the problem to a commission, necessarily small and composed of the highest statesmanship and financial wisdom of the world. I know of no way of doing this except through you. It would, I think, be within your power to convene such an international monetary conference. Only the great powers need be invited, and without disclosing the secret even to the heads of governments an intimation of the importance of the matter could be conveyed through diplomatic channels and thus you could secure the selection of delegates of the highest ability and influence. Of course no hint of the truth must be allowed to transpire until this conference has decided upon a final policy and arrangements have been made for putting it into execution."

The president listened to Brent's statement with close attention and manifest interest. He remained for some moments

in profound thought. At length he said:

"On first consideration, Mr. Brent, I am inclined to approve of your suggestion unreservedly. There are difficulties, but I think they might be overcome. I will talk the matter over with the secretary and we will all of us discuss it together again a little later. What is more pressing for the moment is our present policy. The Congress, as you know, meets next week. I was engaged in reshaping my message when you came in. After what you have told me it may be necessary to redraft it entirely. I was prepared to recommend vigorous measures to bring about restoration of confidence, even to the suspension of the free coinage of gold, if such a policy seemed advisable. But with all the other mints of the world still open and with your assurance that no more additions will be made to the unnatural supply of gold, such a course appears to be unnecessary. We have already curtailed the work of the mints. You know they have all been coining gold day and night at top speed for months, and still have been unable to handle a fraction of the metal offered. Hereafter they will run only during regular hours and at ordinary capacity. Have you noticed, by the way, gentlemen, how completely you have solved the silver problem?"

"Yes, sir," responded Brent smiling. "We have almost succeeded in both demonetizing gold and remonetizing silver."

"True," resumed the president, "and you have quite succeeded in demonstrating the folly and futility of trying to maintain by legislation the value of an oversupplied article, be it silver or gold or anything else. We attempted the impossible in this country more persistently than anywhere else and we suffered a heavier penalty. Now your deluge of gold has restored the old-fashioned ratio of the world's production of the two metals, and the price of silver without any legislation or manipulation, simply in obedience to the laws of trade, has risen to its old level. Perhaps it would be more correct to say that gold had descended toward the silver level. If it should become known that you still held five thousand tons of gold ready to turn into money, does anybody suppose

that an act of the Congress or any other fiat of government could maintain gold as the standard of value? I have no doubt, however, that the friends of silver will come forward next week with some interesting proposals on behalf of that no longer despised metal. The situation will be difficult to control, very difficult indeed, pending the solution of your greater problem. I cannot help wishing you had placed these facts before me a month ago. Then I should not have felt it my duty to call an extra session."

The president leaned back in his chair, drummed mechanically upon the desk, and for some time was lost in deep thought. The others were silent likewise. Presently collecting himself, and addressing both Wharton and Brent, the chief of the nation said earnestly:

"Gentlemen, I shall deal with you in this matter with complete frankness and without reserve or formality, just as if you were members of my cabinet. The subject is too great, too portentous, for us to allow any consideration save the best welfare of the country, of the world, to enter into our treatment of it. I hope you will give me the fullest benefit of the most earnest thought you can devote to it. Let it be a personal matter between us, as between men having a common duty. I have absolute faith in your integrity of motive. Your action in coming to me with your momentous secret is sufficient proof of that."

"Now let us have a few hours to digest this tremendous announcement. No man's mind—not mine at least—can comprehend all at once the infinite bearings and significance of such news. The secretary and I will both have a better grasp of the subject after sleeping upon it. Will you not come here again to-morrow afternoon, say at two o'clock, and we will have a long talk? Then we will dine quietly and put our heads together over it again in the evening."

Brent and Wharton heartily thanked the president for his expression of confidence in them, accepted his invitation and withdrew. The secretary remained with his chief. The sun had long set when he left the White House.

The next day's conference at the Execu-

tive Mansion was long and interesting. It is not necessary to report it in detail. It rambled over the vast ramifications of the subject in a more haphazard and cursory way than the matter was afterwards treated by the more deliberate tribunal to which it was eventually referred. The president appeared rather tired and anxious when he greeted his guests, and so did the secretary of the treasury.

"I told you we should be better able to deal with our difficulty after a night's sleep," remarked the president with a smile as he grasped Brent's hand. "I for one did not find it an easy matter to sleep upon."

"Nor I," observed the secretary sententiously.

"Wharton and I, on the contrary have enjoyed better rest the last two nights, since deciding to share our responsibility with you, than we have had for weeks," responded Brent with some appearance of elation.

"Probably then your clearer heads have been more fertile than ours in plans for meeting the emergency," suggested the president, adding with a twinkle of humor in his eye. "It would be only fair for you to point out some line of escape from the dangers with which you have surrounded us."

Brent's attempt to smile in response to this sally was not very mirthful. "My poor brain," he said, "is quite callous under any spur to effort in that direction. In fact, I have so completely lost confidence in it, that only the other day I begged my friend Wharton to take the whole load of gold off my shoulders and dispose of it in any way he liked."

"And he spurned the offer? You are indeed a modern Midas, Mr. Brent, cursed with sumless gold beyond even the craving of human cupidity. It is not easy to convince the mind that fable has become reality, that solid, scientific, nineteenth century life is suddenly confronted with a condition which society is utterly unprepared to meet."

The president gave rein to his thought in this strain for a moment longer. Then he turned resolutely to the concrete problem in hand, saying:

"My attitude toward the Congress is, under the circumstances, somewhat embarrass-

ing. I have summoned a special session to deal with the financial situation. The aspect of affairs had very much changed before you came to me yesterday with your startling revelation. Precautions which I would have recommended a month ago are no longer expedient. In view of what you have told me, the less legislation we have just now the better. I have about decided to advise the calling of a monetary conference—the world-wide financial disturbance is sufficient justification for it—and to suggest two or three harmless palliative measures for giving relief to present monetary distress and for strengthening public confidence. Do you think of any better plan?"

The discussion became general and informal and soon drifted into various branches of the subject of temporary policy. By the time the dinner hour had arrived, all were agreed that the president's suggested attitude toward Congress was the wisest that could be adopted. Measures for holding in check erratic and dangerous legislation which might be threatened were also considered. It was arranged that Brent and Wharton should as far as possible influence the tone of finance and speculation in harmony with the policy of the administration and co-operate actively with the government in any emergency which might arise.

It was a quiet, informal dinner at which Brent, Wharton, and the secretary of the treasury joined the presidential household. Finance and other weighty affairs were not allowed to chill the cordial, homelike atmosphere which the presence of womanly tact and grace made particularly attractive to the two bachelor strangers. Sunday evening at the White House is usually the one strictly home hour of the week, but Brent and Wharton were not for a moment allowed to discover that they were unwonted intruders upon a much cherished privilege. The meal was not a long one, and when it was over the gentlemen withdrew for their cigars to the president's "den," as he termed it.

There the conversation soon drifted back to the greater feature of Brent's golden problem—the proper disposition of his hidden billions. Aside from the obvious escape

from the dilemma by casting away the whole treasure and the secret with it, no one had any positive plan to advocate. Various tentative suggestions were discussed as they arose in one mind or another, but there seemed to be strong objections to all of them. Although it was midnight before the discussion became wearisome nothing definite had been arrived at beyond a general conviction that the problem which would confront the proposed convention of the wise men of finance would prove to be many times deeper, higher, broader, weightier than any unexpected obstacle which had yet arisen in the path of civilization.

Brent and Wharton returned the next day to New York. They prepared to co-operate with the administration for the maintenance of financial and commercial tranquillity in every possible way. Then came the assembling of Congress. Some disappointment was expressed in many quarters over the president's message. More had been expected of the administration in the way of relief legislation than it suggested.

But if there was any lack of financial panaceas Congress speedily supplied it. The variety of schemes and measures for accomplishing all manner of desirable ends seemed infinite. The deluge of private bills soon disappeared in committee archives, most of them attracting no attention on their rapid path to oblivion. The president proved a true prophet in the matter of propositions regarding silver. Most of the low grade silver mines of the West which had shut down two years before, owing to the demonetization of the metal and its low price, had reopened and were producing at their utmost capacity. There had been much investment and speculative buying of the metal for a few months, in consequence of the decline or superabundance of gold. The champions of the silver interest now came forward with proposals that the free coinage of gold should be suspended and that at least one half the production of the mints should be silver, at the re-established ratio of fifteen to one which for centuries had marked the relative value of the two metals.

The attitude finally taken by the adminis-

tration party, as it came to be known, was not one of direct opposition to the silver men. It was urged that the whole question was too widespread in its bearings for the American Congress or any other single legislative authority to attempt to give it independent solution. The world had grown too small, and all its interests were too closely interwoven for any country to be able to maintain an individual monetary policy. Unity of principle and of action had become indispensable. The United States had learned this lesson at sore expense only two years before and to seek its repetition would be a stupendous folly.

The argument prevailed. The opposition to silver on the old grounds had disappeared. The demand simply for international co-operation could not be reasonably resisted. The suggestion of an international monetary conference speedily received unanimous approval. The invitation was issued by the president to only the principal European Powers late in November. It received a promptly favorable response in every case and it was soon decided that the conference should meet in Paris on the second week in January of the following year, 1896.

Congress turned its attention to temporary and special measures for mitigating commercial and industrial distress. The general paralysis of business continued, and everybody felt that the suspense would last until the united action of the nations had settled the world's monetary policy. There was therefore a widespread feeling of impatience for the assembling and the decision of the Paris conference.

Wharton and Brent found plenty to do in these intervening weeks. After all they had done during October in fighting panic and distress and under Brent's determination not to use any fresh capital from his store, they were no longer able to dominate all markets with controlling hand as they had done for months before. They accomplished much, however, in steadying prices in the stock market, the loan market, and some of the markets for staple produce and manufactures, and the lapse of time without fresh serious disasters begot a sort of confidence in the public

mind. The administration partly by means of its alliance with the authors of the financial crisis, was able to do much in the same line. Brent and Wharton were in constant communication with the secretary of the treasury and the president, and they made frequent trips to Washington for consultation.

On one of these occasions, the president invited Brent to act as one of the American delegates to the monetary conference. The young man promptly declined.

"I want to keep out of the public eye as long as I possibly can, sir," he explained. "There are to be only two delegates from each country and the natural selection will be a leading statesman and a great financier. If you should select an unknown man for a post more important than even a seat in your Cabinet, the country would be amazed and then a great hue and cry would be raised against you and against me. It would also distinctly imperil the secret of the existence of this gold, which we must guard at any cost. No, sir, I must not attend the conference in any official capacity. I am prepared to go there and explain my position to the members in secret session. That will naturally be expected of me. But I must not be publicly identified with the conference and its *raison d'être* in any way whatsoever."

"You are entirely right, Mr. Brent," responded the president. "You are, however, fully entitled to sit upon this board if you choose. I can afford to ignore any public criticisms of my action in appointing you until events bring my justification. But, as you have said, we cannot afford to increase by a feather's weight the danger of discovery of your secret. I have decided to ask the secretary of the treasury to go as one American representative. Can you suggest the second? Mr. Wharton might be named with propriety. He has come before the public so prominently during the last year as the director of vast financial schemes that his selection would be regarded as appropriate."

"No, sir, I think not," said Brent thoughtfully. "In the first place, it will be necessary for him to remain in New York in charge

of my affairs, while I am abroad, and then, too, the selection of an older and better known man would be more acceptable both to the American public and to the foreign members of the board. Wharton and I, you know," Brent added smiling, "are part and parcel of the case. We are the accomplices of the defendant treasure which is to be tried and we cannot sit upon the jury."

"Would that more of our countrymen were as diffident of renown and power!" exclaimed the president with a fervor born of a ripe experience with clamorous American ambition.

For nearly a month before sailing for Europe late in December, Brent was busy night and day. Not only did the demands of the monetary situation occupy much of his time, but he was obliged to give his personal attention to the fitting out of his first annual shipload of supplies which according to his compact with the chieftain of the Caillitichets must arrive in Patagonia on the first of January. He chartered a stanch steamship of about four thousand tons and loaded her with a large and valuable cargo. He made his purchases with a great deal of care. Arms and ammunition of the latest patterns, he sent according to stipulation. Clothing and fabrics appropriate to primitive wants in a severe climate, he supplied liberally. Large quantities of food stuffs in various non-perishable forms were put on board.

He included also a collection of simpler labor-saving implements and agricultural tools, in hope that they might encourage new industrial ambitions among the stern and valorous people of the far South. The cargo when completed quite filled the ship and represented an expenditure of nearly a million dollars.

To Captain Penniman of the *Mystery* was entrusted the command of the expedition. His instructions were to clear for Buenos Ayres, and after re-coaling to proceed to the natural harbor on the coast of Patagonia, which Brent indicated upon the chart. Minute directions were given for navigating the inlet and the exact spot for anchoring was pointed out on the special chart which Brent supplied. He was to remain there until a

native should bring to him a document of which Brent furnished a facsimile. Then he was to discharge his entire cargo upon rafts which the natives would bring alongside. This accomplished, he would receive from the native who produced the original document a sealed packet. Thereupon he should sail at once to New York and deliver the packet to Brent or his representative at Strong and Co.'s office in New Street. The steamer sailed from New York on its mission in due course, December 7.

During the last few days before his departure Brent made an emergency agreement with Wharton and the president. It seemed wise to take some precautions regarding a course of action in case of the disclosure, accidental or otherwise, of the secret of his treasure house during his absence in Europe. Each of the four who had knowledge of the facts was convinced that a premature betrayal of the truth would plunge the world into financial chaos, unless the danger could be removed by a single stroke.

It was therefore arranged that if necessity should arise, every one of the wooden cases in Brent's vault would be loaded as quickly and quietly as possible under protection of the United States authorities upon one or two men-of-war to be kept in readiness in New York harbor. These vessels would at once put to sea and their cargoes would be thrown overboard in mid-ocean. As soon as this had been accomplished, the president would issue a proclamation setting forth all the facts and assuring the world that all danger had passed.

All the quartet who considered the matter one afternoon at the Executive Mansion heartily approved of this arrangement, and they one and all felt a large measure of relief when the dreaded emergency had been provided for.

On Saturday, the 28th of December, Brent sailed for Europe, in company with the secretary of the treasury and the great banker who had been named as the second representative of the United States at the international monetary conference to meet in Paris two weeks later.

CHAPTER XIII.

THE VERDICT OF THE WORLD'S WISE MEN OF FINANCE.

THE *grand salon* of the French Foreign Office was once more the meeting place of a great international tribunal. Four years before, an imposing bench of famous jurists had sat in the same chamber to arbitrate the differences between two peoples who wisely preferred the impartial judgment of a court of nations to the arbitrament of war. The lofty *salon*, with its fine tapestries, its historical works of art, its soberly rich furnishings, had not at all the appearance of a high judicial chamber. As the sittings of the Behring Sea Arbitration Board had suggested, it seemed arranged rather for the assembling of the privy council of an emperor. A high, throne-like seat for the presiding officer was placed at the end of the room farthest from the entrance. At each side of the president's chair was another place of honor for one of the two members who were to act as secretaries. Grouped in a large semicircle were eleven richly carved desks, each provided with a great leather chair.

The members of the monetary conference were but fourteen in number. They represented Great Britain, France, Germany, Austria, Italy, Russia, and the United States. They assembled on Thursday, the 9th of January, for their first business session. The previous day, they had been welcomed by the president of the French Republic, and had been entertained at the Elysée. At their brief meeting for organization they had made choice of one of the German representatives as president and of an Italian and an Englishman as secretaries. Now that the formalities were over, the fourteen men were anxious to undertake the rather vague task which they understood was before them. All the European members had received intimations from their respective governments that matters of the gravest importance would be brought before the conference by the American delegates. They had gained no hint as yet about the nature of the proposals or disclosures. A statement from the representatives of the United

States was awaited therefore with keenest interest and curiosity by all the other members.

Their solicitude had been increased by an earnest request from the Americans that not only should all the sessions of the conference be held with closed doors, but that no officers outside the membership of the board should be appointed, and that no stenographic or other records be kept save such as might be made by the official secretaries. When, therefore, the men great in statesmanship and finance who composed the small but august body found themselves ready for the performance of their official duties, they looked for some explanation of these extreme precautions.

As soon as the president had called the conference to order just after twelve o'clock, the American secretary of the treasury rose to address the members. His manner even before he began to speak was extremely grave, and his opening words were so ominous that the faces of the men who listened, accustomed though they were to dealing with great affairs, became anxious and apprehensive. This was what he said:

"Mr. President and Gentlemen: It is known to most of you that the United States government has followed a somewhat peculiar course in taking the initiative for the summoning of this conference. You will expect, therefore, some explanation of its action from the representatives of that government, and such explanation it is my duty to place before you. We bring to you a task so difficult and yet so delicate that if its nature should be but suspected outside this chamber all hope of its successful performance would disappear. You will pardon me, therefore, if I preface my message to you with a word of warning. I am about to make known to you a fact so ominous, so threatening to the world's prosperity and the financial systems of all countries, that the president of the United States has deemed it wise in summoning this conference to withhold it even from the governments which you represent. I beg of you at the outset, therefore, that not only shall the ordinary obligations of secrecy, which of course we

all recognize, be imposed, but that for a time at least we shall restrict ourselves even from communicating the subject of our deliberations to our official superiors. I know that I am making an unprecedented request, a request which some of you on first consideration will feel yourselves powerless to grant. I shall not press the suggestion upon you for decision, until the facts which seem to me to justify it are fully before you. The nature of those facts will reveal to you a peril, which not only warrants, but impels the assumption of an authority and responsibility which under ordinary circumstances we should seek to avoid.

"I now come to the burden of my message, which is soon discharged. It relates to the sudden influx of gold in the markets of the world, chiefly in America, during the last year. All of you are familiar with the effects of this extraordinary increase in the supply of the standard monetary metal. Every market in the world has felt its influence, while in the United States the foundations of our financial and commercial welfare have been severely shaken. Since the assembling of this conference was proposed a few weeks ago, there has been some subsidence of the general disturbance and the monetary world has shown a tendency to adjust itself to the new conditions. It is my painful duty to destroy such confidence as you may have in the security of the present financial or monetary situation.

"The quantity of gold which was added to the world's monetary supply during the first nine months of 1895, in addition to the normal output of the mines, was no less a sum than five hundred millions of dollars, one hundred million pounds sterling. This was native gold, all coming from a single source. The owner of this metal has since withdrawn from circulation about one half this sum, either in gold or legal tender. This action partly accounts for the checking of the financial disturbance in the United States. The danger which we have already faced is bad enough, but it is insignificant in comparison with that which I have to reveal to you. It is this:

"There remains in the same vault from

which these millions have been taken the equivalent of nearly three billion dollars, six hundred millions sterling, in the crude gold of nature."

The effect of this announcement upon his hearers was so great that the secretary of the treasury stopped speaking for a moment. Some faces were pale, others flushed, all bore evidence of intense feeling. All the dignity of a great international court vanished. They needed no explanation to carry to their minds the full significance of the speaker's words. The personal application of the sudden news came home first to some of them. One man of many millions, who, a few minutes before had appeared the embodiment of the conscious power of wealth, seemed stricken with an agony almost of death. His face turned haggard with sudden age. Unconsciously he wiped away the cold drops that gathered upon his forehead, muttering aloud :

"It is ruin, ruin, for us all!"

A great French banker sitting next him heard the words and sprang to his feet in sudden passion.

"It is not ruin," he cried hotly. "Who is this man that threatens the world with his gold? Let him be seized. Let the gold be taken from him. Let it be destroyed. No man can crush us all in this fashion. Desperate conditions demand desperate remedies. It is a case for a *coup d'état*."

The outburst evidently found sympathetic listeners. The looks of dismay, of terror even, began to give place to returning self-possession after the first shock of surprise was over. The president, himself almost as much overcome at first as any of his associates, rose to his feet, and in rather unsteady voice begged the conference to listen further to the American representative. The secretary of the treasury had remained standing, watching with keen solicitude the effect of his revelation. Every man turned instantly to him and gave to his following words most intense attention.

"I am glad to be able to assure you, gentlemen," he resumed, "desperate measures are quite unnecessary. The owner of this gold is as anxious as you are to avoid bringing any calamity of financial evil upon

his own or any other country. It was indeed at his suggestion that the president invited the Powers to send delegates to this conference. With unparalleled generosity and laudable sagacity he desires to place the fate of his vast treasure in your hands. That is the task which I bring you, gentlemen, and I know you will give to it the unselfish and sagacious consideration which its importance demands. I renew now my suggestion that all knowledge of our deliberations shall be confined strictly to the actual members of this Board."

An English delegate took the floor the moment the secretary sat down.

"I desire, Mr. President, to second the motion of the United States secretary of the treasury," he said impressively. "I do this in direct violation of the instructions of my government, but it is a responsibility which I do not hesitate for a moment to assume. The emergency demands it so clearly in my mind that the question seems scarcely debatable. I am still so far overwhelmed by the stupendous revelation to which we have listened that I am not prepared yet to discuss it beyond taking this obvious precaution for guarding against the terrible calamity which a disclosure of this secret would bring upon us."

The proposition was at once adopted unanimously by the conference. The representative of the United States Cabinet again took the floor, saying :

"I have purposely refrained, gentlemen, from saying anything about the history of the enormous treasure which I have described, or about the details of what has thus far been done with it. The owner of the gold has come with me to Paris. I much prefer that you learn from his own lips all that he has to impart about his past policy and his plans. I move, Mr. President, that Mr. Robert Brent of New York be invited to attend the sessions of this conference and that he be privileged to take part in all debates."

The motion was instantly passed, and the secretary left the room to secure the attendance of the man of whom these great men of statemanship and finance found themselves in sudden awe.



BOULEVARD DE LA MADELEINE.

LIFE ON THE BOULEVARDS.

BY THOMAS B. PRESTON.

PARIS is the gayest and most lively city in the world, and whatever it has of gayety and motion is concentrated on the grand boulevards. Here all the life and fashion and wit of the French capital are to be seen on sunny afternoons during the spring and autumn seasons, and not only of the French capital but the English as well, and even far New York sends her quota; while occasionally one may see the imposing form of an eastern rajah or the green-turbaned, white-draped figure of some high functionary from Stamboul.

Paris is in the highest sense of the word a cosmopolitan city and the current of its vigorous, composite life flows ceaselessly through the grand boulevards like the blood through the great arteries, its course most

active where these boulevards meet the busy, bustling cross-streets on the Place de l' Opéra, which like the heart in the human organism is a little to one side of the city's center, that being located at the Palais Royal.

Paris is the seat of wit in Europe, exhilarating as her beautiful summer weather, bright and sparkling as the champagne that flows so freely. And all the wit of France bubbles and effervesces in never-ending exuberance on the grand boulevards. Here the latest plays are damned or eulogized, the newest books discussed, the last *bons mots* uttered, and fresh words coined. Indeed, to be a *boulevardier* is synonymous with living the acme of a Parisian existence. Persons residing within ten minutes' walk of the boulevards will laughingly apologize to

visitors that they live so far from the city.

The grand boulevards *par excellence* are three in number—the Boulevard de la Madeleine, the Boulevard des Capucines, and the Boulevard des Italiens. These three form a straight, wide street about three quarters of a mile long. Then come other grand boulevards, continuing these and joining in more or less obtuse angles, passing the place where the Bastille once frowned over the eastern gate of the city, going on to the Seine, which is crossed at the Pont d'Austerlitz, and concluding with the long Boulevard des Invalides. These streets are constructed on the site of the ancient fortifications which surrounded the city, the name boulevard having the same etymological root as the word bulwark. Traces of their origin remain in the Porte St. Martin and the Porte St. Denis, gates in the ancient wall which still stand in the middle of these modern thoroughfares, looking very picturesque but forming a decided obstruction to traffic. Then, too, the north side of the Boulevard de la Madeleine has a different name—the rue Basse du Rempart, or street at the base of the ramparts, for it was once a favorite walk just outside the walls.

The general appearance of the grand boulevards is that of a wide, smooth street, the sidewalks on each side planted with trees and interspersed with numerous little booths for the sale of newspapers and period-

icals and with hexagonal columns for advertising purposes. The houses are rather



LE PALAIS DE LA CHAMBRE DES DEPUTES.

tall, generally of six stories, and are of a dirty cream color, more or less dingy according to their age, owing to the peculiar kind of stone from which they are built. It resists the weather excellently but is so soft that it can be easily cut and it is no unusual thing to see on the site of a new building two men with a long hand-saw seated on each side of a huge block sawing it into the proper size. It grows harder with age and is quite as good as brick, which is now very little used.

Let us take a walk along these beautiful boulevards from the Madeleine to the Bastille and endeavor to photograph the scenes upon our memory. First is the Madeleine itself, an imposing edifice resembling a Greek temple rather than a Christian church, surrounded by a broad colonnade, the roof supported by massive columns. The space on either side is used as a flower market where Parisians flock to buy flowers, of which they are very fond. Flowers are cultivated to a wonderful extent, a circumstance largely due to the climate. Although there is no city in America as far north as Paris, the eastern Atlantic is protected by the Gulf Stream from Arctic currents, and the south wind from Africa, which blows in spring and summer and burns up Spain and Italy with the sirocco, here turns to a warm zephyr which fructifies every green thing, tints all the fields, and brings out two crops of horse-chestnuts every year on the trees which line the Champs Elysées and parts of the boule-



PORTE ST. MARTIN.

vards, bud, flower, and fruit being frequently seen at the same time.

Looking up the boulevards one cannot fail to see bicyclists rolling along, in and out among the cabs and omnibuses and private vehicles. There is no city, except perhaps Washington, which is such a paradise for wheelmen. The streets are all well made and the boulevards with their wooden paving, smooth as a billiard table, offer unusual advantages to the patrons of this mode of locomotion. It is a beautiful sight to witness them, several score in number, early on a summer morning, wheeling along right in the face of the ascending sun, accompanying some famous expert to an eastern gate of the city, to bid him *bon voyage* on a race against time to Vienna or Rome. As the day grows and the omnibuses and cabs fill up the street, the cyclists become fewer and the pedestrians throng the sidewalks rendering them almost as crowded as the lower part of Broadway, New York, but the crowd going in either direction is about equal, not all hurrying one way in the morning and back again in the evening. This is due to

so many stopping-places where the conductor's book has to be examined and other formalities fulfilled that it is hardly worth while taking them. Perhaps this is one reason why the cab service is so expeditious and so cheap. Paris ranks next to London in this respect. These light cabs are darting about all over at all hours of the day and night. As soon as one "fare" is left at his destination, the coachman looks for another so that one only has to hold up a hand to get a cab and one can be taken anywhere within the city for thirty cents and a *pour-boire*, the practice of tipping being universal.

Passing through the bustling throng we come to the Boulevard des Capucines, so called because here once stood a convent of Capuchin monks who owned a very large piece of ground within the city. On the left is the Grand Hotel, one of the largest and most expensive in Paris. An attractive feature of many of the hotels here is that they are built around a central court or have wings enclosing a garden space where beautiful shrubs and flowers are cultivated and occasionally a band of music plays during dinner.

On the corner of the Place de l'Opéra is the Café de la Paix, the



BOULEVARD DES ITALIENS.

the oval shape of the city and the fact that there are many centers of traffic so that the business portion of the population is more evenly distributed than in the American metropolis. The omnibus system is tedious and indirect. The vehicles are cumbrous, heavy things, with seats on the top and there are



BOULEVARD DES CAPUCINES.

most extensive and best known of the Paris cafés, except perhaps the Café de la Régence, which is one of the oldest now existing, having been founded in 1718. The latter is

situated opposite the Palais Royal, at the other end of the Avenue de l'Opéra. Both are fine points of observation to watch the human tides that ebb and flow. It is difficult for an American to understand all at once

at once. The poorest women exhibit a taste in dress that is attractive, no matter how plain or how old the material. Bright colored silks and those known as "changeable" are worn ordinarily in the streets, and on great



LA PLACE DE L'OPERA.

this café life that forms such a large part of Parisian existence. Probably owing to the uncomfortableness of their homes, everybody living in flats with small rooms and iron shutters like a prison, the Parisians seem to prefer to live out-doors, using their residences chiefly as dormitories. Hence the cafés in the afternoons are generally crowded with men and women talking, reading, sewing, joking, playing cards or dominoes or checkers, or else simply watching the other people. Between five and seven o'clock the cafés extend their limits, placing little round tables with three or four chairs each far out on the sidewalk. This is called the "*terrasse*" and the seats, especially at crowded quarters like the Café de la Paix, are all occupied and there are frequently people standing waiting for some one to vacate a chair. Indeed, on fête days I have seen the cafés stretch out beyond the sidewalk and occupy the roadway itself with their little tables, forcing the cabmen to go around by some other street.

The extreme taste of Parisian women in dress and the variety of colors worn render the scene very gay and at first a little bewildering. *Chic* is something which is hard to describe but which impresses the beholder

days like that of the Grand Prix you will see ladies wearing the most delicate shades and the most expensive brocaded silks even in muddy walks in the Bois de Boulogne. There is a fashion too in hair and eyebrows, the former light and the latter dark, while the hats are covered with flowers and feathers of all kinds and a white veil frequently hangs from the front like a little curtain. Of course, there are women who carry these things to an extreme, painted and perfumed to excess, and who frequent the cafés on the boulevards in large numbers, at whom a single glance is sufficient to indicate their mode of life. But on the other hand numbers of perfectly respectable ladies, *bourgeoises* and mothers of families, are seen at the little tables, drinking, and thoroughly enjoying the hours of interlude between work and dinner.

Sometimes they bring their children with them and meet the father at some café on his way home and the little ones climb over the chairs and sip grenadine (pomegranate) or currant juice while the elders will take their bitters or absinthe. The latter is the customary drink before dinner of fully one third of the adult population of Paris. Taken to excess, that is, habitually four or

five glasses a day, there is probably no more brain-destroying liquor in the world. Few however go beyond one glass and this does not seem to do any harm. In fact, the French as a whole are a remarkably temperate nation, and it is a very rare thing to see an intoxicated man who is not a foreigner. So universal is the use of absinthe that the time before dinner has come to be called the

triangular pediment behind. It claims to be the largest theater in the world, which is true as far as the ground covered by the building is concerned, but so much space is taken up by the ballroom and the *grand foyer* that the auditorium itself will seat but two thousand two hundred persons. On opera nights a mounted dragoon sits, motionless as a statue, about the middle of the Place with

his horse's head pointed toward the central door of the main entrance and a sentry paces along the broad portico at the head of the flight of steps. Time was, less than five years ago, when Wagner's operas were produced



STATUE OF THE REPUBLIC.

"absinthe hour." Business is generally suspended about five o'clock and the whole population dines at seven. So these two hours are devoted to loafing with the assiduity that only the Parisian *flâneur* knows. Then the afternoon papers are read and the latest political or literary or artistic gossip indulged in. After that comes the dinner, frequently taken at a café and not rarely at one of the outdoor tables with the pedestrians on the sidewalk brushing by. Whole families may thus often be seen at the cafés along the boulevards, the invariable bottle of red wine beside the plates.

From the corner of the Place one has a fine view of the Opera House, an imposing building, perhaps rather over-decorated, with the peculiarity of a dome in front with a



LA PLACE DE LA BASTILLE.

here, that the government had to furnish a regiment of troops to protect the building. But all that has changed now and German music is rather better patronized than any other—a significant triumph of art over the baser passion of revenge.

There are many theaters strung along the boulevards but the character of French plays generally and the acting is below the average either of the American or English stage. The pieces, when not downright immoral,

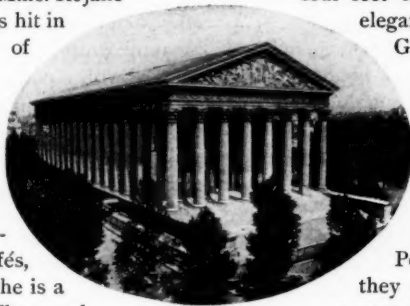
are what is termed "vulgar." Honorable exception must however be made of the Théâtre Français at the other end of the Avenue de l'Opéra, where classical pieces are played, the Renaissance, where Sarah Bernhardt portrays the tragic phases of dramatic art as no other woman can, and the Vaudeville, where Mme. Réjane has made a tremendous hit in the Napoleonic play of "Mme. Sans-Gêne."

Just beyond the latter theater begins the Boulevard des Italiens, a street of fine hotels, expensive stores and restaurants, and gorgeously decorated cafés, of which the Café Riche is a good representative. The grand boulevards are continued by the Boulevards Montmartre, Poissonnière, Bonne Nouvelle, St. Denis, and St. Martin to the Place de la République.

One feature of these streets is the covered arcades for foot-passengers leading from the boulevards to the side streets. At one end of Boulevard St. Denis stands the *Porte St. Denis* and at the other the *Porte St. Martin*. These gates were erected under Louis XIV. and are ornamented with inscriptions and reliefs to commemorate his victories. Colossal affairs, right in the roadway, they form an obstruction which the revolutionists of 1830, 1848, and 1871 were not slow to take advantage of, with the aid of overturned omnibuses and furniture from the surrounding houses transforming them into formidable barricades, around which some hot battles were fought.

The Boulevard St. Martin has a peculiar appearance owing to the fact that the sidewalks run along over a gentle incline about ten feet higher than the driveway, the latter having been made level to facilitate the passage of vehicles. The beautiful Place de la République at the end is planted with trees and fountains and in the center rises a colossal statue of the Republic. Here the boulevards diverge more to the south toward the Seine and traffic becomes less until we

come to the Place de la Bastille. The site of the bastions of the ancient fortress is indicated by curved lines in the paving of the square and in the center is the *Colonne de Juillet* erected in honor of those who died in the revolution of July, 1830. It is a beautiful structure, one hundred and fifty-four feet high, surmounted by an elegantly poised figure of the *Genius of Liberty*.



LA MADELEINE.

Two wide boulevards run to the Seine, which we can cross at the Pont d'Austerlitz and go by the interior boulevards of the southern bank to the Pont des Invalides, but they possess little of interest except the Hotel des Invalides, or retreat for aged and infirm soldiers, and the church with its gilded dome built over the tomb of Napoleon First.

It is more interesting to take a shorter cut from the Bastille by the Boulevard Henri IV., the Pont Sully, and the Boulevard St. Germain. The latter in its eastern half is surrounded by a network of streets where most of the eleven thousand students of the University live and which is known as the Latin Quarter. The Boulevard St. Michel, irreverently called the *Boul' Mich'*, is the students' favorite promenade and is lined with cafés of a Bohemian and literary air.

The western half of the Boulevard St. Germain is in the center of the Faubourg St. Germain, the aristocratic quarter, filled with private mansions, with their iron shutters and high walls making the streets seem dull and lifeless. Here live some old families who still dream of a royal *régime* to come and whose dainty ladies would consider it degrading to rustle their skirts in the parlors of the Elysée. The Chamber of Deputies satirically sits at the end of the boulevard, every year voting the nation deeper into democracy.

Such are the boulevards of Paris. They change with the changing year but are ever full of life. They are least agreeable, perhaps, when a wet snow is falling and the

mists are thick and the days are short. They have not the happy bustle of Christmas, for that festival is scarcely noticed here, nor the rosy glow of a good, cold American winter. But they make up at other times for these deficiencies. Even in the hottest summer they are cool, for they are always shaded by trees and the streets are watered several times a day.

They are seen to best advantage in Carnival times or on a national holiday. Then the trees grow strange fruit, huge Chinese lanterns as big as pumpkins hung on every bough. From Venetian masts at the street corners strings of lights are pendant, while flags float from every window. The street is given up to revelry at night, masked dancers everywhere, while during the Carnival crowds of pleasure seekers march up and down throwing *confetti*. These are little round pieces punched out of colored paper and are carried in bags by the women or in their coat pockets by the men and thrown in handfuls in the faces of unsuspecting strangers and defiant citizens alike. It is useless to get angry as you are pelted all the more and it certainly is fun even if it savors of the school playground.

Sometimes two crowds meet and there is a battle of *confetti* and the air is clouded with colored snowflakes of paper. There are few pictures more *piquante* than that of some Parisienne as she emerges from one of these encounters, her face aglow with excitement, and her veil, hat, and cape dotted with these

confetti. Then from the houses people endeavor to lasso the passers-by on foot or in vehicles with long rolls of colored paper tape, cut like that used on the stock exchange indicators in America. These are called *serpentins*, and all day long the spiral coils may be seen unwinding as they descend from windows and balconies. They generally catch on the branches of the trees and break off until the chestnuts and maples are covered with a perfect network of red, blue, and green bands of paper. The fun goes on far into the night until *confetti* cover the ground to a depth of two or three inches and to walk in it is like wading in loose sand.

Then there are occasions when the boulevards try to be solemn, as at the time of the late President Carnot's funeral, when draped flags were the rule and a few houses had crape over their windows. The funeral of Marshal MacMahon from the Madeleine was more impressive but in neither case did the city or private tokens of mourning, at least as far as the draping of houses goes, equal those in America even in small towns on the occasion of the death of Lincoln or Garfield. For the character of the French is not one that easily lends itself to grief. They shun the somber and prefer the light. They do not as a general rule think deeply enough to worry much and as a consequence are happier than other nations where life is reduced to a keen business competition or becomes a dull, plodding routine.



CAFÉ DE LA RÉGENCE.

THE EDUCATION OF A PRINCE.*

BY EDWARD EVERETT HALE.

IN all the work of education, there is nothing more interesting than the education of a sovereign. The old writers—nay, the writers of our time—delight in considering it. When the prince of Wales was born we had poems and essays, even romances, devoted to it. Fénelon wrote his half epic, half novel, "Telemachus," for the good of the young prince under his care, who died, too soon it seemed, before the world knew whether Fénelon could train a benevolent autocrat. No wonder! We all know what has been done for the world—for good or for evil—by its selfish Louises, its stupid Georges, its God-fearing Oliver, its intense Napoleon, or its wise Cæsar. And, knowing this, we cannot look on any innocent baby born to a throne, without the eager hope and prayer that those who train him may know how great is their work, and how eternal its consequences.

We know of the training of a man of wealth, that the best training is given to him when he does not know that such is to be his fortune. In that remarkable Providence which guides America, nothing is more remarkable than the training of Washington to be the chief magistrate of a newborn state, and, many men say, the director of its destiny. He was to be the richest man in America. But he did not know that when he was a boy, nor did his mother know it. His father died in the boy's early childhood, and George Washington was then educated, indeed until he was a man grown, as one who would have to fight his own way in the world. He was to be the commander of armies unused to discipline. And in youth he prepared for this, he gained that noblest power,—that he could command himself. He needed vigor and clearness of expression, that he might deal with Congresses, state governments, and watchful enemies.

And he gained—by a training quite unlike that of the colleges—a strong and easy style of writing. He often had to address men by the living voice. And he gained this great faculty in those critical years of his life which are least studied, those ten years when he was leader of the House of Burgesses in Virginia. He had no knowledge of any language but his own, unless you rate as such the use of a few words of the Delawares or Shawnees, whom he met on the frontier. But, from the well of English he had drunk deep. He had been taught to use it by Fairfax, the friend and literary companion of Addison and Steele.

In those governments, like Germany and Russia and Austria, where the throne rests on bayonets, it is interesting to see that the boys born in the royal families are put into military uniforms as soon as they take off their baby swaddling clothes. You read of a colonel of a regiment who is but ten years old. It is, as you see in the old museums, the plate armor which was made for princes who were not four feet high. Here is a hint, given in practice, as to what the reigning houses there think important in the education of their princes. A prince there is to keep his people under; he is to do this by handling an army. Therefore he is to be trained to war.

Of course they would tell you he must be trained to every accomplishment. I met, once and again, in 1873, when I was at the great International Exhibition at Vienna, the prince imperial of Austria, a boy of fifteen, as he studied the exhibition with his tutors. That bright-looking lad had been already trained, I was told, to speak nine of the fourteen different languages of the Austrian Empire. When the poor fellow killed himself, a few years ago, I did not wonder. The mania for cramming young people with facts, as they cram a goose with walnuts at Strassburg, the mania which calls

* Oration delivered before the C. L. S. C. Class of 1894 on Recognition Day at Chautauqua, N. Y., August 22, 1894.

this cramming "education," seems to be at its worst in the training of European princes. And they, most of all men, perhaps, suffer from that superstition which gives half of young life to the learning of vocabularies—dignified by the false name, the study of language.

It is clear that the young sovereign must be trained to purity, courage, honor, truth. These are the essentials, the foundations in all education. Useless and mad is any training of the intellect, or any gymnastics of the body, any physical or mental accomplishments, which are not enlivened by the infinite life, and inspired by the Holy Spirit.

And what for his intellectual training?

1. Clearly, he must know the history of the country he is to rule. She must not, while he reigns, repeat her old errors. He must know what are her dangers and where are her friends.

2. Clearly, also, he must know the science, and the history, of her government and administration. In the reign of an English prince "the South Sea madness" must not repeat itself, nor the Gunpowder Plot, nor the murder of Becket.

3. Clearly, and for the same reason, he must know what his people are, what are their passions and hopes, where they have succeeded and where they have failed. An English prince must have by heart the ballads of the Armada, the stories of Wolfe at Quebec, of Wellington at Waterloo, of Nelson at Trafalgar.

4. It does not follow that he must be able to calculate an eclipse or to analyze a teardrop. But he must know who can work such marvels. He must know how Watt called the giant from the sealed casket and set him at work for mankind, that he may know how to look for other Watts, for new Edisons, who shall work, for his time, like miracles.

5. He must, therefore, learn the great lessons of mutual help and of tolerance. He must learn that God makes tall men and short men, bright men and dull men, poets, and men of affairs and men of research, each to do his own duty. The prince must learn how to respect each of them, how to

call each out from his separate cell, and make him serve the nation, as Michael fought for the kingdom of God, or Uriel waited for it.

Here are five points where we are sure what we will do. On the other hand, we are sure that we will not try to make him merely a student of languages or indeed of any one science. There will be philologists enough, and men of science enough. We shall not crowd him, as a prince, with Latin, Greek, or Sanskrit, with quaternions or ultimate analysis.

Least of all shall we be satisfied with the education he receives as a boy. From sixteen to twenty-five will be the most important years in which to train him.

And that man would be stoned by all the people, or ought to be, who should hint that it was enough for our prince, if he had learned when a boy to read, to write, and to cipher. We should say, "This is enough for a slave—but not for a master." The sovereign of this land must know its people, its history, its poetry. He must know the history of mankind and its literature. He must know MEN.

He must be ready to be his own chancellor of the exchequer, his own foreign secretary, his own secretary of agriculture, his own postmaster general. For this he need not be a banker, a linguist, a farmer, or a post office clerk. But he shall know how to judge of bankers, linguists, farmers, and clerks. He shall know men. He will have to choose them.

I have given you for an object lesson this little study of an imagined duke of Burgundy, taught by an imagined Fénelon in the real America.

Let us apply our object lesson in our own time, in August, 1894, in the end of the nineteenth century in America.

We have our sovereign to educate.

And who is our sovereign?

He appoints the president and the Cabinet.

He chooses the Senate and the House of Representatives.

He selects the foreign ministers who represent us in Europe and Asia.

He names the governors of states, their

judges, and their legislatures.

He determines and prescribes the policy of this nation. And, from the president in the White House to the boy who carries a special delivery letter, hundreds of thousands of men meekly obey this sovereign.

We have this sovereign to educate. To educate; not to cram with facts merely. Not to flatter or pet with sugar-plums; but to educate him, to teach him how to rule America.

The sovereign of America is the people of America.

"We the people of America" ordained the constitution of America, and if ever that constitution is threatened, "we the people of America" take the field, as a true prince mounts his horse, seizes his arms, and goes forth to battle against his enemies.

And, in the happy centuries when the constitution is not endangered "we the people of America" choose our chief magistrate and give him our orders. And he obeys.

We appoint our Congresses and our Legislatures. And, if they do not obey, we change the men appointed. That Congress never meets again.

An English traveler, blind with the mists of feudalism, said to me that he had been honored at Washington by an interview with the "ruler of America." I said to him in my wrath, "General Harrison never told you that he was the ruler of America. He knows better. The people of the United States is the ruler of America. It has chosen him to be the chief of its magistrates. And of all men he knows this best."

Now let us apply our object lesson to the education of the sovereign of America,—of the people of America. This sovereign has the great duty which, as Cromwell said to his son, is "that to which a man is born." He is to rule the nation. We have to do this with the more care because so many careless persons do not know what the great word people means.

As late as the time of Shakespeare, the people were spoken of as we speak of the "slums" or the "unwashed"—as the drudges or drones, who lived in cities on

the pauper "bread and games" which their betters provided for them. It is just as the Pharisees at Jerusalem said, "This people which knoweth not the law is cursed."

Those persons who suppose that knowledge is more essential than virtue in government make their fundamental mistake here.

They say, as the Dutch governor said, in "Knickerbocker," "Will you entrust your state to the man who cannot mend your watch?" Will you give to this dirty, ragged drudge who lays your sewer pipes, who wheels coal to your furnace, the same power in the state as you give to George William Curtis, or to Mr. Edison, or to Dr. Vincent?

"No," I reply, "and Curtis or Edison or Vincent has ten thousand times the power in America which that man has who can only lift and dig with brute muscles, the man who can do nothing with other power than an ox has or a mule."

I may say in passing, however, that we do not find this drudge to be the worst citizen. He may toil only with his muscle and nerve, without intelligence, without spirit, to direct him. He may give us only the service an ox gives us. But such a drudge may be true to God and true to man. He may live a life of purity, honor, and truth. If he do, he is a better citizen, and a voter more reliable than the dainty dude who does not soil his hands with a ballot, or the well-read assembly man who sells his vote to a syndicate. The drudge who does not know how to work and is compelled therefore to labor is not the best of citizens. But he is a better citizen—as the heavens are high above the earth—he is a better citizen than either of the other two.

But I pass that by. I had rather meet our feudal critics, the people who believe in government by caste, on their own ground. We are following the distinction between labor and work. Labor is of the brute. God works and man works. Labor wears us down. Work is labor inspired by the Holy Spirit. Let us see to it first that we make the laborer to be a workman. Child of God,—he shall cease from his labors, but he shall be a fellow-workman with God through eternity.

While we are thus engaged we will remind

our dainty critics that in all the civilized states of America,*—the proportion of the working force, which has only its muscle and nerve to bring to the common weal, is but eleven in a hundred of the whole working force. Count them all, hewers and diggers, stevedores on the wharves, street laborers in the cities, count them all, make the number of what Shakespeare calls groundlings as large as you can, and it is only eleven in a hundred of the whole.

The rest—and it is this ninety per cent which governs America,—use the intelligence which shows that man is child of God.

It is to this ninety per cent, or, to be accurate, eighty-nine per cent, that our second effort, and it is by far our largest effort, is directed. Here is the sovereignty of America.

Here Chautauqua is prepared with the answer. We will educate our sovereign as princes should be educated. We will give to him all that belongs to a liberal education.

1. He shall be trained to purity, honor, justice, truth.

2. He shall enjoy the whole range of history, especially the history of America, his own land.

3. In this he shall have the key of the treasures of literature, that till he die he may enter that treasure-house when he will.

4. He shall have the key as well to the treasures of nature. Not that we teach him all her secrets. God alone knows them. But we do teach him how to learn. It is not the business of a liberal education to teach men their specialties. Its business is to teach them the language of their time. This Chautauqua proposes to do, as I said.

It teaches how to learn. When the sovereign needs to learn of plants and their growth, he shall understand the botanist whom he summons. When he needs a detail of history—in the annals of the past—he shall know what cabinet to open.

This is a liberal education. It is not the knowledge of ancient languages. It is the training which teaches man to understand

the language of his time. This education involves his training in courtesy—in the manners of the court. And the courtesy of a republic is larger and nobler than that of any empire. He who goes and comes in a republic has not two etiquettes, or ten, as he meets a beggar, or a workman, or a judge, or men of ten different classes. His courtesy has the same forms, and those of the simplest and noblest and purest of all, for each and all his brothers and sisters, for each and all of the children of his God. It is the noble etiquette of the Golden Rule.

He speaks as he would be spoken to.

He welcomes as he would be welcomed.

He meets his brother just beyond half-way.

If I may use a colloquial expression, he who undertakes this work "takes a large contract." I am not speaking of reading, writing, and arithmetic. I leave them to the state and nation, who attend to them sufficiently well. I speak rather of the twenty million people between sixteen years old and forty-six who rule this nation. These twenty million people are to receive a liberal education. The annual class of new students will be approximately one thirtieth of that number—three hundred and thirty thousand people.

I asked just now how many persons had attended the different summer schools of Chautauqua this year, to be told it was more than seventy-five thousand. The average number of students whom Chautauqua has enrolled in the last fifteen years is almost fifteen thousand a year. And I suppose it is fair to say that besides every such enrolled member, her books and lectures and classes call into the ranks of learning at least as many more.

Chautauqua has fellow-workers in the great field; we do not say rivals, for we welcome them all. There are at least three hundred colleges in America, with an average number of fifty graduates a year. Not to count smaller schools, here are fifteen thousand men and women a year bearing diplomas, and with a solid training pledging them to continue in the work of a liberal education; almost as many as the new class which we hope to enroll this autumn.

*I use the term "civilized states" when I make this comparison, with no invidious distinction. I mean those states which have civilization enough to care to inform us on these matters.
—E. E. H.

We shall rejoice most heartily if our Roman Catholic friends of the Columbia Reading Circle and all the other reading circles enroll as many students in the courses of a truly liberal education. And let us hope that our friends and allies of the university extension system may see their way clear to complement their admirable system of lectures by a system of regular reading where each shall help each, in a course covering a series of years. Let them enroll as large classes as ours, as the universities and colleges, as the different reading societies. Let them be a system which can be fairly spoken of as offering the methods of a liberal education to our sovereign; as from his school-days he steps out in his manhood, and begins life.

But these are our least allies. We have again the great underlying determination of the people expressed in its great motto, "Get the best."

It is illustrated in the steady advance of our unsubsidized allies, the leaders of the eight-hour movement, who seek to rescue every day two hours from craft and mammon and dedicate them to faith, hope, and love.

Most of all is it illustrated in the readiness of the national government to help in higher education.

For in its mail service, in the Smithsonian Institution, in museums, in government surveys, and in its other contributions to science and literature, the United States to-day devotes more money every year to the higher education of America than is spent by one hundred colleges.

If the four agencies of which I have spoken should each come up to the standard I have suggested—the standard of fifteen thousand new students every year—we could show—on their rolls only—sixty thousand of the men and women of America, every year joining the army of those who seek a liberal education. Here are sixty thousand out of the three hundred and thirty thousand men and women for whom we seek this prize. And

we all know how many thousands—how many hundreds of thousands—there are, seeking the same higher life, without requiring this machinery.

This is not the whole. It is not one half the whole. But for our sixteenth anniversary it is not a bad showing of what is. When I had the honor to prophesy some such successes, speaking here seven years since, the prophecy was laughed at by those who heard it, as a good-humored exaggeration.

But I meant what I said then. I mean it now. There shall be no upper class in the possibilities of education, and no lower. God and His world are for everybody. What John Adams said of Massachusetts shall be true for all the United States. It is not enough that every boy and girl shall be taught to read, to write, and to cipher. Every man and woman, the land through, shall be tempted, shall be helped, to secure the joy and daily new delight of a liberal education.

Here is the larger life. It is a necessary part of the "life more abundant" which the Savior of men promised to mankind.

"I am come that they might have life—and that they might have it more abundantly." This is not the life of the oyster which sleeps, of the ox which eats and ruminates, it is the life of man, the child of God, who can be fellow-worker with Him, can enter into His joy, can penetrate His nature.

"How shall we train our prince? To love his land,
Love justice and love honor. For them both,
He girds himself and serves her, nothing loath,
Although against a host in arms he stand,
Ruling himself, the world he may command,
Taught to serve her in honor and in truth,
Baby and boy and in his lusty youth,
He finds archangels' help on either hand!

"The best the world can teach him, he shall know,
The best his land can teach him, he shall see,
And trace the footsteps where his fathers trod,
See all of beauty that the world can show,
And how it is that freedom makes men free
And how such freemen love to serve their God."

CHINA AND JAPAN AT WAR IN COREA.

BY WILLIAM ELLIOT GRIFFIS, D. D.

THE peace of the world in 1894 has been broken in the far East. The armies of China and Japan now confront each other on the old battle field of Corea. What are the causes of the strife? Who is the aggressor? Why must Corea suffer the presence of two hostile armies?

Besides these questions, still another interrogation is oftener made, "How can Japan dare to attack China?" It is presumed by most people that Japan is the aggressor and the disproportion in land, men, and resources being about one to ten, it seems to the level-headed Occidental like a bantam's challenge to a Shanghai rooster.

In reality, however, it may turn out that the Chinese rooster will find in Japan a game-cock with sharp spurs and a terrible tenacity of purpose. The real purpose of Japan is not necessarily to make war upon China, much less to conquer her. Japan fights for an idea and a principle, as well as for material gains, and to secure a basis of peace by which future relations may be harmonious.

Ever since 1864 Corea has been a menace to the peace of the Orient, and, we may say, of the world. Now that anarchy and lawlessness have reached an intolerable height in the Peninsular Kingdom; now that China has again and again broken her treaties with Japan; now that Japanese interests are threatened and Corea is in danger of becoming a Chinese province, Japan finds it necessary to assert her rights. The uprising of the whole Japanese nation at this crisis reminds us of our days of 1861, or of the awakening of Germany when the Franco-Prussian war broke out. In order to see the facts of the case clearly, let us review recent history.

Corea used to be called the last outstanding and irreconcilable scoffer at western civilization. She proudly called herself the Hermit Nation. Professing a civilization as

old as that of China, introduced by Kishi the ancestor of Confucius, she despised all western innovations and looked only to the Middle Kingdom as the one nation worthy of her regard. Against Japan she cherished a bitter hatred because of the great invasion of 1592-97, when the armies of the great Hidéyoshi overran her soil, ate up her resources, and, after being expelled by the allied Chinese and Coreans, transported almost bodily her arts and industries to Japan. Against the repeated attempts of European nations and the United States, she had opposed a surly refusal, allowing scarcely the courtesies of wood and water to foreign ships that came to proffer the olive branch. In the seventeenth century she kept as slaves the men who were so unhappy as to be shipwrecked on her shores, but in the modern days of treaties and steam, she carefully returned overland to the consuls in China all alien waifs.

In 1864 the dynasty, founded exactly one hundred years before the discovery of America, came to an end for lack of an heir, and the present king, while still a boy, was chosen as successor to the throne of Great Cho-sen (morning calm). His father was made regent, taking for his title the term "tycoon," or great prince. His full title is Tai Wen Kun, which means great prince of the royal household, that is, the king's father. An intense believer in "Corea for the Coreans" and opposed to everything that would make his country dependent even upon China, he was especially defiant of any foreign interference. Because of this ultra-patriotic zeal and his bigoted Confucianism, he was a bitter hater of Christianity and the native Christians. He immediately began a relentless persecution of the converts made by about a dozen French missionaries who were then living in the country in disguise. Men, women, and children were seized and led by thousands to the execution grounds

by the river side or on the dry torrent beds, while the leaders and influential members of the Catholic church were clapped into the circular stone jails so common in Corea. From all the sources of information in our possession, we should not feel justified in putting the number of executions for conscience' sake at less than twelve thousand. Nine of the Frenchmen were captured and after horrible tortures were on March 8, 1866, beheaded.

Then followed the descent of the French fleet, which, after a battle or two, had to retire, accomplishing nothing—a result which was logically followed by the Tien Tsin massacre of June 21, 1870.

When the American schooner *General Sherman*, whether on a piratical or a commercial expedition, was stranded in the river opposite Ping Yang, and her crew put to death, our government decided to send out an armed expedition. It was commanded by Admiral John Rodgers, but was directed by our minister at Peking, Hon. F. F. Low, who was offered the olive branch first. The results were, no treaty, a brilliant naval attack, and four hundred Coreans slain.

So vigorous was the Tai Wen Kun's rule, so awful was his name, that even in Japan men who observed the signs of the times began to feel that their own country was in danger from such a ruler, and that the next thing would be the abolition or degradation of the trading stations at Fusan. When further, as it is alleged, as is generally believed, and as is most probably true, the government in Seoul sent insulting letters to that in Tokio for abandoning Chinese civilization and adopting western ideas and customs, the wrath of the Japanese war party rose to fever heat and the cry, "On to Corea," was heard, especially in the south and west of Japan. Fortunately, however, the Tokio statesmen who had finished their tour round the world and saw the need of concentration, development, and peace, crushed the project. The result, however, was seen in uprisings which culminated in the Satsuma rebellion of 1877, which cost Japan \$50,000,000 and ten thousand lives.

In 1873, the young king of Corea attained

his majority. He had married a lady of the renowned Min family. This great clan of nobles had been for centuries one of the most forceful in Corean politics. They own vast estates, are closely allied in ancestry and by marriage to old families in China, have great influence at the Imperial court in Peking, and in every way are the devoted adherents to Chinese culture and tradition. Between the Mins and the family of the Tai Wen Kun there is the most bitter hostility. Through the influence of the Min faction, now headed by the queen, Cho (which means butterfly), the Tai Wen Kun was retired from office. Whatever may be the real character or ability of the present ruler of Corea, his force is that of a little finger compared with his father's ponderous iron hand.

Both China and Japan were quick to see this. Li Hung Chung soon began to move the frontiers of China toward Corea. Hitherto, during two centuries, there had been a strip of about fifty miles of debatable land between the Chinese province of Shing King, and the Yalu or boundary river of Corea. On the plea of exterminating robbers, Li Hung Chung sent a body of troops and a gunboat up the river and had the land surveyed and thrown open to settlers. In 1877 China, with more vigor than justice, and thoroughly generous to herself, annexed the whole of the debatable strip of land, with an area probably equal to that of Maine, and her frontiers joined Corea. Japan now pressed her claims on the other side, but in a new and a more commendable manner. She sent a fleet of ships to the outlet of the Han River near the capital, and on February 27, 1876, concluded a treaty in which Corea was recognized as an independent nation. Later on, the United States, May 7, 1882, and European powers following, imitated the example of Japan in making treaties and acknowledging the independence of Corea.

Meanwhile the old tycoon was alive and unsleeping. He was determined to maintain Corean independence, first against China and the Min faction and next against foreigners and Christianity. He took advantage of a favorable concourse of circumstances. On July 23, 1882, largely at his instigation,

the unpaid soldiers with a Corean mob attacked the Japanese legation. Seven Japanese and four ministers were actually murdered.

Japan at once sent back her minister to Seoul with a military guard, while China, that is, Li Hung Chang, despatched several regiments of Chinese troops. After enticing the Tai Wen Kun on board a man-of-war, the Chinese kidnaped him and kept him in prison in China for several years. The Mins were now again in full force.

The writer had the pleasure of meeting in New York, November 27, 1883, a part of the Corean embassy that had come to exchange ratifications of the American treaty. One was Min Yong Ik and the other was So Kwang Pom, each of them being a leader, respectively, in what may be called the pro-Chinese and pro-Japanese party, or the Seclusionists and Progressionists. Meantime, in Japan, Kim Ok Kiun, an extremist in his advocacy of progress, and about a dozen young men of good Corean families were studying the military art and the applications of western civilization, as seen in Japan, which country was to them an enormous object lesson.

When the embassy which had gone around the world arrived home, the Min faction, on the one hand, soon obtained the full control of power; while Kim Ok Kiun and the party of Progress soon found, as they believed, that affairs would come to a crisis; an attempt would be made to assert pro-Chinese ideas in their extreme form. The ideals of western civilization had been rejected. Intoxicated with what they had seen in Japan, eager to make their country great and to reform the awful abuses of ages, Kim Ok Kiun and his friends determined to strike a blow.

In a country where there are no town meetings, no representative government, no written constitutions or popular elections, craft, violence, assassination, must be the tools used. To make a long story short, Kim Ok Kiun followed the usual plan in Seoul, of incendiarism and assassination. During the public excitement, by fraudulent means and in the name of the king, he em-

ployed the Japanese legation guard of one hundred and twenty men to "defend" the latter. In reality he seized the royal palace and the person of the king and had the conservative ministers beheaded. Then followed the uprising of the people who with the Chinese troops rushed to the palace. A battle began, in which Japanese valor and marksmanship made fearful havoc with Chinese bones and flesh. The result was great slaughter, the flight to Japan and America of the conspirators whose plot had failed, the riveting anew of the Chinese chain upon the Corean court and country, an increase of the power of the Min clan, and a treaty at Tien Tsin between China and Japan in which each country bound itself not to send troops to Corea *without first notifying the other.*

This is the background out of which has risen the present imbroglio. The unbridled power of the Min faction caused vast increase of official corruption. The exactions of the tax payers began to be too much for even Coreans to bear. In this unhappy country, with its hopelessly antiquated social system, in which are only two classes, office holders and tax payers, the people when unable to give blood after having paid sweat, rise in rebellion and kill the local extortioners. This was the case in the month of May of this year, 1894. In the fertile province of Chullo Do, tens of thousands of men ranged themselves under a banner inscribed, "Eastern-Civilization Party." By this war cry they meant that the old days, bad as they were, were preferable to the days since the foreign treaties; or, more accurately, the times of Tai Wen Kun, whose "blood and iron" reform were in the interests of the common people as against the Min extortioners and those who in the name of rank and office wrung the people's blood. Utterly impotent to quell this uprising, the Min clan requested Chinese help. Early in June, Li Hung Chang in direct violation of the treaty of Tien Tsin, sent over into Corea two thousand Chinese troops; *then* he notified the Japanese government.

At this time the Japanese feeling against China and Corea had reached fever heat,

and for these reasons. Twice, after nobly recognizing the Koreans as independent and equal, the Japanese had had their legation in Seoul burned to ashes; their people driven out of the capital; the treaty repeatedly violated; trade interrupted; and, last and worst, the Chinese allowed to have an influence which utterly neutralized the idea of Korea being an *independent* nation. To crown all, after the Korean refugees and reformers of 1884 had been for nearly ten years, according to the code of international law adopted by Japan, strictly guarded against assassins, feudalism and barbarism triumphed. Kim Ok Kiun, decoyed to China, was shot in his hotel at Shanghai, May 29, while in Tokio a plot for further assassinations was unearthed by the Mikado's ministers, the would-be assassins taking refuge in the Korean legation. As if this were not enough, the subsequent behavior of both the Chinese and Korean governments added insult to injury; the former sending the assassin with honor on a Chinese man-of-war to Korea and the corpse of the assassinated in a box over which was an odious inscription. Following out the barbarous customs approved in Chinese Asia, Kim Ok Kiun's body was decapitated, and his hands and feet cut off. These ghastly proofs of the human butcher's art were first publicly exposed in the capital and then in other parts of the country.

The Japanese minister, Mr. Otori (who was last year speaker of the House of Representatives), with a regiment of soldiers reached Seoul June 9 and one week afterwards a complete army corps of five thousand men followed. This time the Japanese were not to be overwhelmingly outnumbered by Chinese troops as in 1884. The first step of Mr. Otori was a demand to his question, "Is Korea an *independent* state?" After several days, the answer was given in the affirmative. Then in the name of the Japanese government, Mr. Otori demanded that certain reforms should be carried out whereby Korea would cease to be a menace to each.

These reforms were equitable taxation, the limitation of clan rule, such measures as should secure stable government and the

maintenance of treaty stipulations. After several days of deliberation, the Korean government finally agreed to these propositions and all seemed favorable for a new life to the nation and people. Furthermore, in order to be sure of her position and the justice of her demands, Japan made propositions to China to unite with her in order that both countries should co-operate in securing the needed reforms and that thus Korea should become a link in the chain of peace.

This idea, however, was not in accord with Chinese tastes or traditions. In the eyes of China, Japan was a traitor to Asiatic and Confucian ideas. She had, scarcely a generation ago, cast away the Mongolian (lunar) calendar—that emblem of Chinese supremacy and of a pupil nation's inferiority. Japan had deliberately turned her face from Chinese ideals and had adopted, at least outwardly, the principles of occidental civilization. In Chinese eyes, Japan was an apostate, a pervert, who was offensively jealous in propagating the new creed which he had zealously adopted.

Furthermore in Seoul was the young and impetuous Chinese minister, Yuan, of ultra-Confucianistic ideas, intensely opposed to all western notions. It was he who had led the Chinese troops to battle against the Japanese in 1884, and who had presumed to give the Korean king advice about rejecting all Japanese and western notions.

Through Chinese influence, the Korean government wavered, and when China curtly and flatly refused on the 13th of July to join Japan in a neutral plan of reform, the result was soon visible in Seoul. With Chinese help promised to the Min faction, the latter clan, not willing to give up its grasp upon the vitals of Korea, made formal requisition of troops from China and through one of their number secured it. The Chinese regiments in Li Hung Chang's "private army" began mobilization in English chartered transports.

On July 20, the Korean government sent its answer to the mikado's minister, Otori. It peremptorily refused reform. It had changed its mind.

This at once drew out the ultimatum of Japan. Corea must sever all relations with China which interfered with her independence. The Chinese troops on the soil raised early in June must be withdrawn from Corean soil and Great Cho-sen must keep both the articles of the treaty of 1876 and also the recent promises of thorough reform. If no answer was given Mr. Otori by sundown of July 22, then it would be considered that Corea had rejected Japan's ultimatum.

The next day was one long to be remembered in Corea's history. American correspondents writing from Seoul say that it will ever be reckoned as the day of Corea's regeneration. At four o'clock on the morning of July 23, the Japanese minister with a military escort for defense presented himself at the palace gate. His troops were fired upon by the palace guards at the instigation of the Min faction. A short and sharp fire from the Japanese rifles, which put four score Coreans *hors du combat* with a loss of seven of their own men, secured admittance. The king, on being informed by the Japanese minister of the state of affairs, determined to make his father regent of the kingdom. The Tai Wen Kun was sent for and safely reached the palace under a Japanese escort, to begin at once the proposed reform.

War had now actually broken out between China and Japan, for already the Chinese troops were on their way on the men-of-war and the transports chartered from English merchants. The two thousand troops who had been in the country for nearly two months were reinforced by a body of five thousand men of all arms. The strong military position of A-san (the seat of a Catholic Christian congregation), between the two arms of Prince Jerome Gulf, about fifty miles below the capital, was fortified and became the chief Chinese camp.

The Tokio government at once began to transport twenty thousand men in the vessels of the Japan Transportation Company,—most of these being first-class steamers owned and controlled by Japanese. Several splendid iron-clads and other modern war ships were already in Corean ports. On July 25, two notable events happened. On land a

great Chinese army crossed the northern frontier and began its march toward Ping Yang with the ultimate view of reaching Seoul. At sea three Japanese war ships met the same number of Chinese vessels and besides capturing the cruiser, sunk a transport, the *Kow-Shing*, on which were probably one thousand five hundred men *who refused to surrender*. On August 3 came the formal declaration of war from the mikado, following that of the Chinese emperor. On July 29, at the battle of A-san, the victory rested upon the flag of the Rising Sun, the loss of the former being about five hundred and the latter about eighty. Amid the mass of conflicting reports and telegrams it is not safe at this writing to detail further the campaign. The Japanese have at the present time about fifty thousand trained troops in Corea.

What will be the outcome of the present struggle, no man can foretell. It is a struggle for principle. At bottom, it reduces itself to this: has an Asiatic nation the right to ally itself with western civilization? China has almost unlimited resources, but her people are unmilitary and it is doubtful whether she could continue a long war without being disintegrated. Japan is as a unit; has heartily adopted modern civilization; has three hundred and twenty thousand men trained in modern tactics, with arms and ships of the best kind. Her military preparations and education are at least twenty years old. She can easily afford to keep an army in the field for several years and it is doubtful whether China can drive her out of Corea. If she seems to be a rather too enthusiastic propagandist of western ideas as against oriental stagnation, it must not be forgotten that she represents civilization as against semibarbarism, Europeanism as against Asiaticism.

Americans, who are not so prone to judge foreign questions from the standpoint of trade and commerce, will be very likely to hope that the present conflict will issue in the independence of Corea; in the acknowledged right of both Japan and Corea to accept freely and fully western civilization; in the better keeping of sacred treaties, and in the larger and richer preparation of all Asia for the gospel of Jesus Christ.

WOMAN'S COUNCIL TABLE.

THE DUTY OF YOUNG PERSONS TO MARRIED PEOPLE.

BY ANGELINE BRYCE MARTIN.

SOCIETY has found it safe and useful to draw a very distinct line between married and unmarried people, so that even in the simplest and commonest social experiences the young married woman takes precedence of the girl, although the latter may in fact be the older; and the same rule in a narrower way holds good with married men and bachelors. Indeed married people, whether the heads of families or not, are looked upon as the conservators of social order.

A little observation will convince any young person that it is important to be able to command the fullest respect and confidence among the home-controllers of his or her acquaintance; for, in our country especially, social success begins and ends in the home, and there is no royal road to the happiness looked forward to by youths and maidens save that which leads through the flowery gateway of a suitable marriage.

It is to married people then that young persons must look for introduction, instruction, and advancement, and from them they must receive almost everything preliminary to a full draft of rational and healthful amusements, pastimes, recreations, as well as all of those broader yet more formal opportunities to see life at its best in the season of greatest receptivity and capacity for enjoyment. This is the practical basis upon which rests the social obligation binding the young to treat married people with a certain formal respect and to concede to them leadership and at least conventional precedence and superiority. The moral obligation holding young people to the strictest reverence of age and wisdom need not be considered here. The rule of social life is that, for all practical purposes, married people are not to be classified by age. What is due to one is due to all. A woman of twenty, married and the mistress of a home, is a queen, and her

husband, though a mere youth, is a king, so far as absolute power in that home is concerned. Marriage has invested the twain with a dignity which demands the respect of all the world and has given them an influence in society which can be of immense benefit to their young unmarried friends.

The respect due to married people from young persons, considering it with the most practical view to social economy, and leaving ethical elements out of sight, is a debt of honor; in paying it youth shows both prudence and fine business tact. It is one of those obligations which when discharged turn themselves into life-long annuities of profit.

But somehow sound economy is always found taking up its best substance, so to speak, from the depths of morality; that is, moral economy is the soundest and strongest prop of every social relation, and we have not far to look for the ethical reason upon which rests the duty of respect which young persons owe to married people. The fairest human tradition and the most authoritative written records define this duty and bear witness to an immemorial acknowledgement of it; and at present it is a sort of datum line from which social levels are computed; for there can be no respectable standing for him or her who neglects it, because such neglect impairs the sanctity and the divine distinction of matrimony, and because it cuts young people loose from the perfect protection afforded by mother, father, and home. This may at first glance seem overstatement; but it is not. Every good father, every good mother, belongs to the social community. They are father and mother to all the young people in their circle, their home is open, their moral influence is for all, their hospitality makes possible the free intercourse of the young.

You may safely calculate the value of a

young man by his bearing toward the married ladies he meets. If his heart is right, no matter what may be the limitations of his training, involuntary and absolutely sincere respect will mark his manner. He will show the courtesy of elementary manhood. With a difference the same may be said of the right-minded girl's bearing toward married men of her acquaintance. She never treats them with familiarity, but shows her appreciation of their friendship by that high, sweet reserve of manner which is to her what perfume is to the flower, at once the guaranty of preciousness and the essence of distinction.

In this day when young women are forced into business life and must form business relations more or less intimate with men, it is of the last importance that this beautiful barrier of respect should be kept up so that the mothers and fathers, the home-holders and arbiters of social conditions, can rightly wield their influence. Any weakening at this point will result in calamity. We must never cheapen the thought of marriage,

fatherhood, motherhood, home. Every young man must bear on toward marriage, a wife, a home, and meet his fate in fulfilling the life-dream of some noble girl. Every girl must wait for the day when she shall be a true lady of the land. This is the basis of respect due from young persons to married people; and it is pleasant to feel so safe in pursuing a course which every practical social consideration so imperiously demands.

Young people, in tracing out the details of what I have but suggested, will not fail to observe how nearly identical are familiarity and disrespect. What we regard with highest respect we cannot lay careless hands on and we like to invest it with sanctity. We Americans, like our English ancestors (for we, as a people, are of English breeding), make the home our unit of civilization and dedicate it to all that is holy. In respecting married people our young men and young women, our girls and boys, are but expressing the sweetest meaning of our social economy.

A BUNCH OF WALLFLOWERS.

BY HEINRICH LANDSBERGER.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE GERMAN "UBER LAND UND MEER."

NOT at home? Not at home? With a decidedly nonplussed mien Schlettaan twisted his moustache, then said to the courteously smiling John,

"Where has she gone?"

Smiling still, John hastened to reply,

"To the zoölogical gardens, probably. She turned into Linden St."

"On horseback?"

"Yes."

"When did she start?"

"About a quarter of an hour ago."

"Hm."

Claygate shook his reins, blew out his great wide nostrils, the unmistakable mark of his noble ancestry, and turned his fiery light yellow eyes around to his master.

"She left no message for me?" Schlettaan asked.

"None!"

"Hm—That was pretty clear!" He lingered a minute then quickly gathered up the rein and drove Claygate forward, the sound of hoofs on the asphalt pavement ringing through the silent street till horse and rider vanished around a corner from the view of the smiling John.

It was in May. The spring was putting forth its green leaves and from the spongy brown mold by the roadway rose the fresh fragrance of new life.

Claygate trotted now at a moderate gait over the ground snuffing with his nostrils. He scented in all his members the new buds and showers. Then with each step he flung himself farther and more spiritedly. But he felt every time his master's hand at the back of the rein, and again went along with gentle

composure.

Of what was his master thinking?

It was in the opera house and they were giving Auber's "Masquerade." Schlettaan sat in the orchestra, more especially to hear the music, for he knew the opera.

The melody was good, but the tragic stuff and the rendering of the music he did not like, but he decided to remain till the end of the second act, the best part of it all, then he was to go to the English ambassador's and the evening would be pleasantly spent.

A few measures of the overture had sounded forth and Schlettaan took his opera glasses in his hand. After one glance around his eyes remained fixed directly on the proscenium box opposite. Naturally it was a young lady and a beautiful young lady who attracted him. A rather peculiar and very piquant beauty, brunette. Of what did she remind him? Decidedly of the Maria Mancini by the master Mignard. She sat directly behind the pillar, her face turned toward the stage; only a few in the house could see her. Close beside her in the shadow was discernible another woman's form; trademark, companion. So the attractive young lady was single. That was interesting.

Suddenly it became dark. The curtain went up and on the stage the royal palace of Stockholm appeared and the people and conspirators began their chorus.

A terrible contrivance this province of Bayreuth, with its accompanying darkness of the audience room! Yet there are always people who rave over Wagner and declare him a genius.

At last the act came to an end. The beautiful unknown still sat behind the pillar. Now she conversed with her companion. Now she smiled. Always the brown childish eyes of Mancini. On her breast she wore a little bouquet, mignonette it seemed to be. Really, when it came to that, the beautiful Maria in her godlike negligee would have no place for it whatever. Then the curtain rose again. This time it was the hut of the fortune-teller and the witch began her Beelzebub song. But the second act seemed to be the last, for now came the

grand chorus and then the finale.

Schlettaan rose, and what luck! She rose too. The companion reached her her wrap and muff and without once looking around both left the box.

"Open your hand to fortune," had always been his motto, and a minute later he was walking up and down before the entrance quite cheerfully.

There she came. A form worthy of the face that looked out free and open above the otter fur. She did not observe him. A carriage rolled up and very distinctly he caught the order, "Viktoria St., 3c." So she was going to Viktoria St., 3c. Just as the carriage rolled away he caught sight on the asphalt of something white, a lace handkerchief, apparently of Flemish weave, with a fragrance of Parma violets. That sufficed!

From the porter of the house whose number he had overheard, he next day learned that this young lady had taken there a suite on the first floor, in October, and that she was a foreigner. She came from Holland and called herself Jeanne d' Ery. That was all that the servant knew. Then he gave in his card: "Gregory Baron von Schlettaan of the Linden Estate, Lord of the Manor, Member of the Royal Council of Ceremonies, Introducer of the Diplomatic Corps," and a minute later she stood before him. She was in a riding habit. Thus attired she looked more graceful than ever.

"Pardon me, miss," he said. "Fortune has put this lace handkerchief into my unworthy hands. A second fortune has permitted me to hear—I stood just by the opera house yesterday evening when a lady all wrapped up called out to the cabman her house number, Viktoria St., 3c. From my card you see I am a diplomatist, to combine is my calling and since, moreover, this handkerchief has a monogram on it, I will ask if it is your property."

She smiled.

"Yes, it is. And many thanks to you, sir. I am obliged to you."

She spoke with a slight accent that sounded very pretty, at the same time without any affectation extending her hand to him. Alas, the riding glove covered it. But he was not

to be repressed by that. According to the Russian custom he turned the glove back a little and kissed her wrist. That did not seem to surprise her. She smiled again with all candor and they separated with the customary words.

Then he watched her with the servant boy go around the corner. From the porter he learned further that at this hour the young lady rode out every day, the weather permitting, and went to the zoölogical gardens regularly. He noticed that she wore a little bouquet again, another bunch of mignonette. This time it meant something to him: she loved flowers.

Schlettaan had with his estimable sincerity confessed that this beautiful alien had pleased him to an unusual degree and piqued his curiosity. The result of this discovery was that the very next afternoon at about the same hour, he mounted Claygate and repaired to that favorite resort of all riders, the zoölogical gardens. He did not have to wait long. In the chestnut drive he saw her coming and again the green bloomed on her breast. Politely he lifted his hat, politely with the whip she returned his greeting, and they had passed one another. So it happened the next day and the third. Finally on the fourth he made up his mind that something would have to happen, and immediately devised a plan as she came toward him. In an instant he leaned over the bridle and buckled the check rein about two holes shorter. Claygate could not endure that. Now he bowed, she lowered the whip and at the same time with stealthy but resolute grip he pulled on the reins. Claygate gave a great leap, shied, and barred her way. It was a success.

"Pardon," he exclaimed, "but these careless hostlers! Surely the beast must be reined too tightly."

She was a horsewoman and was interested to account for the halt. "Really, it was the check rein! The poor creature!" she said pityingly.

He laughed. Claygate was all right again.

"These dreadful hostlers, miss! I warn you against the whole race of them!"

"Ah! If only people would give a little

attention to things themselves!" She smiled and went on her way.

"A reproach, my lady? You are right. It is one which I deserve. But what will sadden me forever is a reproach from such lips."

He said these words so honestly and so drolly that not a trace of pretension lurked in them.

She took them well, too, for, serene and with all the candor which from the beginning had attracted him to her, she replied,

"Thank you! Is that not gallantry for you?"

It is proverbial how soon people on horseback get acquainted, and a few seconds later he was by her side, and both, followed by the servant, rode leisurely between the unleafed trees that arched above the road.

So he had not displeased her. They talked and laughed gaily. Almost as if it had been a privilege long denied and long desired, she seemed to welcome the opportunity to converse.

"From Holland?" he asked very diplomatically and pointed to her fawn-colored horse, whose long back and rather heavy build indicated its Friesland origin.

"Yes. I well know that you Germans do not value our horses as saddle horses. But Niquet is from my native country and she is very dear to me."

Niquet neighing turned her head about as if to emphasize her mistress' words.

"Ah, you are a Hollander?" he asked in much surprise.

Yes, she was indeed from Holland, though French according to her family tree. A D' Ervy had been minister under Louis the Fifteenth. Her father, through inheritance, had come into possession of a great calico-printing establishment in Amsterdam, and since as a Royalist he was willing to serve neither the emperor nor the republic, and on the other hand hated idleness, he had gone to Holland and taken the management of the factory into his own hands.

Then he died and she came to The Hague to boarding school, where she had learned her German. There were no relations to see to and as she was of age she decided to enjoy

her golden freedom while she could and above all to see a little of the world. Leaving the factory in the care of an old trusty man who had served her father many years, she went first to Paris, then to London and thence to Berlin. Though they had overpraised Berlin to her yet it pleased her here very much; besides what more could one ask for than these excellent driveways and this at once so lovely and so conveniently located?

They parted, entirely without constraint, directly before the portal of her house. The next afternoon he met her again and so on through the whole week, and when a fortnight had flown he went to meet her at her house. The groom had become superfluous.

Under other conditions Schlettaan would have been vain of the groom's absence. But in this case he did not deceive himself. It signified nothing with her, nothing in the least.

He had readily recognized this character. A nature open and cheerful and lovable, without any affectation or exaltation and of that firmness and self-control that is accustomed to decide for itself,—the true and noble aristocracy such as is no longer found, especially among unmarried women, in these days. And then the perfect artlessness of her whole manner. Yet, in spite of it all, a complete woman. Nothing striking in her that was not compatible with the highest principles of good tone and good taste. And Schlettaan loved good taste; indeed it was his passion.

Three months had passed and daily they had taken their ride. At twelve o'clock he went for her, about two o'clock they returned. Whenever he went about five o'clock to the Parisian apartment of the Casino to dine, he always took away the conviction, "She is a charming, indeed a wholly superior, creature."

One day there came to him the thought of marrying her. His affairs were prospering admirably, so that he need not refrain from marrying on that account. Did he love her? Only in a cold-blooded sort of a way. But what then was love? Surely nothing pa-

thetic. But one thing was sure: a better representative than she was he could not think of, in the parlors nor at court nor in the dance nor in his home at the Linden estate nor in the castle park with the terraces about it and the stone statues—she was the one woman to his liking.

One afternoon, after the others had all gone away from the table leaving him alone with his cigar, he came to a decision to marry her.

Wait, there is one consideration yet. Will she accept his proposal? Great heavens, why not? In all the world, why not? It was decided.

One thing bothered him yet. How should he tell her? A courting, a declaration of love in the regulation manner? Yes, of course, yes. What else could be done?

Curiously, he had a decided impression that this course would not answer. It was too sudden and abrupt, and then—without a bit of pathos or stirring to the depths that he could detect, it would not please him and surely not her. How then could he tell her in a suitable manner? That was what puzzled him.

One day a sudden idea occurred to him that was so pretty and so altogether pleasing to him that it immediately rid the question of all objections and all difficulties, and yet was not commonplace. No stupid devotional indirectness but a piquant arrival at the point. He smiled to himself as he pictured how it would please her. At least it would not be ordinary!

He was rallying her on her love for flowers. She laughingly admitted it and said that it was a trait taken from her Holland home, which was a paradise of flowers. Indeed at the boarding school in The Hague one of the studies to which the young ladies had given the best attention was the language of flowers, and, for the sake of the poetry in it and the amusement it afforded, she too had acquired it. Therefore she liked to wear mignonette because in Holland it signified "truth."

The pretty conceit pleased him and especially that it could serve him a turn.

On the morrow occurred the long expected

and long prepared for flower festival, and she, so she told him, would be there.

"Good," he said, "let us go together."

"Gladly," she replied, "but I—I am going to drive a coach."

"You? And I, a man, sit calmly beside you?"

"You can do as you like about it, but driving is my passion and I am going to drive."

Neither would yield and so it was decided that they would go to the flower festival in separate carriages.

The next day in taking leave of her before her house, he smilingly added,

"Till to-morrow!"

"At the flower festival!"

"One thing more, I have some news for you!"

"What is it?"

"Instead of from my lips you shall learn it from the flowers. You understand the language of flowers. They will tell you to-morrow at the flower festival. And consider well their message. Good-by till to-morrow!"

Then he departed. He went into the nearest bookstore and bought a little lexicon on the language of flowers. Hatred, love, aspiration, tenderness, vexation, esteem, scorn, and every shade of sentiment that the human heart can feel, had their symbols assigned them. There was a perfect maze of proposals *à la jardinière* to choose from. Finally he decided on "wallflower," which signified "cordial love." That sounded at the same time strong and full of feeling. But could he not have something else as good? "Ardent passion for" was decidedly too much and "deepest reverence" was too formal and besides was not expressive enough. "Cordial love," wallflower, it would have to be.

He went to a greenhouse, and there, attracted by their sweet perfume, he found them, tall and short, from bright yellow to a soft velvety brown. He chose a dwarf variety with dark flowers. It was, the gardener told him, a specialty which could be obtained only in Dresden and Berlin. Schlettaan was pleased with this knowledge and took the rare bouquet with him in his carriage, resolving to contain himself with as much patience

as possible till the eventful hour on the following day.

At the appointed time a beautiful, fragrant pageant rewarded his patience. Into his carriage there came a fragrant bombardment, and richly he returned the gentle peltings; only the bouquet of dark brown wallflowers remained on the seat. Among all the crowd his glance searched for her. There was a great commotion. The empress! Drawn by a magnificent team of six, loaded with mayflowers and La France roses, and with the three princes on the back seat. A fresh shouting! The emperor with a team of four white horses! Over his usually serious face there played to-day a satisfied smile as he flung his fragrant gifts in every direction. Then came the mail coach of the militia guards, of the third regiment; officers, ladies, horses, carriages filled with red and white roses, and at last—she.

In a gig entirely covered with snowballs and canopied with alder and apple blossoms, she came, beaming like a flower queen, and what a thundering applause arose from the spectators! How she received it! Then he threw his bouquet. It was well aimed, falling directly into her lap. Then their carriages whirled by each other.

In vain he turned around. He could not see her, she seemed to have vanished completely. Anyhow, on the morrow he was to receive her answer.

The morrow came. This time his heart did beat. How had she accepted the flowers? With what countenance would she receive him? What answer would she give him?

With these thoughts he came before her home and waited.

The door opened, but in place of her, John appeared. John announced that she had not expected him this time and had ridden off alone.

Alone and without him. So she had understood him. Otherwise she would not have ridden off without him. And why had she done it? Apparently because after what had happened she wished to avoid him, which meant that she did not love him, that she refused his hand! That accounted for her

vanishing so suddenly yesterday. It was all clear enough.

In a word he had received her refusal.

Claygate slackened his pace. He seemed to enjoy it and his master let him lag or hurry, just as he pleased. Claygate scarcely felt the rein.

The road was deserted. The spring sky shone blue and a fresh breeze stirred the branches of the trees. The end of an ash-tree limb broke off noisily and its fine green leaves brushed the rider's cheek in its fall. At last he woke from his dream and looked about him in astonishment, grasping the rein tighter. Claygate went along at a slow gait that was unusual to him.

Something very strange dawned on Schlettaan, like a sudden discovery.

"Love is the fear of losing," says a Swedish poet. Now that he had lost her he realized his love. It was indeed love! A bunch of flowers had taught him that he loved her.

Now he looked about. What did he want here, what was he seeking here? Certainly not her? He would not admit that. Away, dream. He never would see her again, never!

He pulled the reins and turned Claygate into a side path. It was the nearest way home.

Of all things! Straight ahead, near the end of the path, where the trees almost interlock overhead—was the form of a rider, a woman, on a fawn-colored horse.

She did not notice him for the spongy ground did not echo with the horse's hoofs.

His eye for horsemanship deserved it and for a moment he would feast his eye on the sight of her. How she sat! The ideal of a horsewoman. Upright and firm she sat there, not stooped and lumpy as are so many riders. Nor had she on the foolish long habit such as the German women wore, but she was habited, after the English fashion, in a short plain garment with her shining boots showing below the skirt, and all the astonished glances and turned-up noses of the good Berlin horseback riders she did not allow to disconcert her.

There was a bend in the street. When they turned around it they would meet peo-

ple and then he never could speak to her, never could grasp her hand, and all would be over.

They were steadily approaching this corner.

Suddenly it came over him that he must hear the sound of her voice once more, must look deep into her eyes, must clasp her hand once more, and kiss her lips just once before he gave her up forever.

He leaned far forward and like an arrow Claygate flew along. The hoofs now resounded on the ground, she looked around.

As she saw him she started and hastily turned back. She would outride him. But too late. Already he had caught up to her. Just beyond was the street and observation by the people would be inevitable. So she stopped and he stopped too. What he was to do he did not know. Had he any right to demand what he had intended? Was he a fool then?

"You understood me? But if you did, why do you run away? If either of us ought to flee to hide his confusion, ought it not to be I?"

"You?"

Proudly she took a long breath, her cheeks were flaming and her eyes flashed at him.

"It seems that I have not fully understood you," she replied and her voice trembled, "but yesterday I understood you. What do you want of me now?"

"What I asked."

"Is it not true that you sent me your esteem and friendship? That was what you meant, wasn't it?"

"What?"

"Esteem and friendship. Because more, more you can never give me. I thank you for showing me the truth that I love you. But what now? Let me go, never to see you again!"

She tried to go, but he held her back with a strong hand.

"What is that? Explain it all to me, for I do not understand a word of it."

"Explain? I explain to you? How, were not the wallflowers from you?"

"Yes, Jeanne. They should have told you that I love you!"

Woman's Council Table.

82

A TRIP TO DEVIL'S HEART MOUNTAIN, NORTH DAKOTA.

"You love me?"

And she looked at him dumfounded.

"Heavens! Wallflowers, what else could they mean? Do they not signify cordial love? O and how cordially I love you!"

Then a strange light dawned over her face, like a ray of sunshine, and she smiled, and laughed with sunny eyes,

"Cordial love? No, unhappily, wallflower, at least according to our interpretation in Holland, means esteem and friendship. It is only cold esteem and friendship you can give me, is it not?"

"What, esteem and friendship?"

"Yes. I will not deceive myself! For we never were lovers! But you did not wish

to compromise me by your constant companionship and so we would better part! That is what I thought you meant."

"What? Jeanne! Such a misunderstanding. And you are vexed with me for it?"

"Why, of course! For before the flowers told me you were lost to me I was not conscious that the sentiment in my heart for you was love."

"Jeanne, Jeanne! Exactly my own experience; is it possible?"

He bent down to her—for the road was silent and deserted—and she leaned over, not away from him, while he told her with unmistakable eloquence the message he had meant the wallflowers to convey.

A TRIP TO DEVIL'S HEART MOUNTAIN, NORTH DAKOTA.

BY EUGENE MAY, D. D.

"WHEN the fretful stir
Unprofitable, and the fever of the world,
Have hung upon the beatings of my heart,
I go where nature's solitude is strong
And list to voices of forgotten pasts."

FOUR hundred and sixteen miles northwest of St. Paul, Minn., one hundred and sixty-five from Fargo, N. D., a few miles from Devil's Lake is a strange and prominent elevation known as the Mountain of the Devil's Heart, or the Devil's Heart Mountain. Its height above the general level around is variously estimated at from 300 to 600 feet. It is easily visible from the railway twenty and even thirty miles distant. I first saw this mountain three years ago and have ever since been deeply impressed with the idea that it is of artificial formation. In July last I visited this region and satisfied myself relative to this conjecture.

The starting point on this occasion was the Devil's Lake Chautauqua Grounds. Here a steamer is taken across the lake for Fort Totten, seven miles distant. The lake itself might well be the theme of an article. It is a great inland salt sea, nearly or quite 70 miles in its greatest length and 16 miles in its widest point. The shores are bold and irregular, the scenery beautiful and

often striking, and many interesting Indian legends are associated with it.

The Devil's Lake Chautauqua is one of the latest Summer Assemblies, being in its second year. It is largely attended and will doubtless become in a few years one of the most prosperous. An Indian reservation is on the opposite side of the lake from the Chautauqua grounds, and from this fact arises a contrast that is certainly one of the quaintest and most suggestive that ever occurred. While the Assembly is in full blast the Indians have a great reunion, encampment, and dance near Fort Totten. The circle of tents this year was more than two miles around and one thousand five hundred Indians participated in the dances. In the morning we may attend the Assembly prayer circle, and the Chautauqua Round Table, and at eleven o'clock listen to a lecture on some popular and scholarly theme, and in the afternoon witness the strange and startling dances of the savages in war paint and wild costumes, mingling colors and fantastic decorations in bewildering mazes, in the grass dance, moon dance, war dance, squaw dance, and, authorities permitting, the celebrated and terrible ghost dance. Certainly this is remarkable, the highest wave of mod-

Woman's Council Table.

A TRIP TO DEVIL'S HEART MOUNTAIN, NORTH DAKOTA.

83

ern civilization touching the deepest wave of ancient savagery.

On the way to Fort Totten Captain Heerman of the *Minnie H.* pointed out on Sully's Hill two great mounds intersecting each other in the form of a gigantic cross. By whom they were made, or when, is not known. Arriving at the fort we are on historic ground. Near by General Sully was surrounded by the Indians on the hill bearing his name and he and his command narrowly escaped being massacred. On the way to the fort we pass the old log house built by the Hudson Bay Company when this was one of their posts, the ancient port-holes still visible.

It is ten miles from the fort to the Devil's Heart Mountain. The journey is undertaken by my comrade and myself on bicycles. Two miles out we come to a very peculiar rock known as the Devil's Molar. It is several tons in weight, is the shape of a giant tooth, and is very richly colored. Over the way is a ridge known as the Devil's Backbone. Surely the world believes in a devil. I have seen the Devil's Slide in the Rocky Mountains, the Devil's Punch Bowl in Ireland, the Devil's Bridge in Switzerland, but it is reserved for North Dakota to present us with his teeth, backbone, and heart.

A mile farther on from the Devil's Tooth, the rear tire of my friend's bicycle gave out. In vain did we labor with it for an hour and a half to repair the damage. Some tiny leak in the inner tire escaped detection. We were in the hot sun without shade or water near and were compelled to give over the task. Reluctantly I parted company with my companion and pursued the journey alone. The roads were superb for the bicycle and but for the intense heat of the sun on this burning summer day the ride would have been most enjoyable. Over a strange country I went bowling on, riding twice nearly a mile down the slopes without touching the pedals.

Approaching the mountain I made a detour around it in order to observe its appearance from different directions. It is a very impressive object seen from any standpoint. When on the northwestern side I noted that

there are in fact three mounds grouped here.

The first is about 50 feet high, the second 80 to 100 feet, and the third, the Devil's Heart, 300 to 400. A mile away, seen from this direction, they resemble the three great Pyramids of Gizeh. They are on a smaller scale, round instead of square, but bearing much the same relation as to distance from each other and having about the same relative proportion. Three sides of the Devil's Heart Mountain are very steep and fatiguing to climb. The south side, however, after overcoming the first 50 feet, is comparatively easy to ascend. Up this way and over a ridgelike formation I pushed my bicycle before me to the top, climbing fence row style.

The extreme summit gives evidence of having once been flat, shaped like a triangle, and 30 or 40 feet to a side. The view from the summit is vast and beautiful. As far as the eye can see in every direction are the round cotahs and the rolling lands, vast prairie regions, little timber in sight, small lakes gleaming in the sun, and a number of towns and villages visible. The mountain is reared upon the highest general elevation for perhaps a hundred miles around. No more commanding site could have been chosen for a mound or monument. The mountain is 300 to 400 feet above the general level, 600 to 700 above the lake, and 1,800 to 2,000 above the sea. The shape has given it its name of the heart. It seems to me to be in the form of a heart lying flat along the earth rather than in an upright position.

In the east side of the mountain is a cave of apparently considerable depth. This has never been explored. I much regretted the lack of necessary assistance to investigate this mystery. Trees of considerable size and height grow out of this cave along the sides, the tops of some of them not reaching the upper borders of the opening.

What was this strange mound or mountain used for? In my judgment for two purposes, that of burial for distinguished dead and also for offering sacrifices to the gods. Perhaps this cave originally was the avenue by which the bodies were borne to the sepulture within. In 1838 in West Virginia a large mound was excavated and two burial cham-

bers found, one at the base and one some thirty feet above the first. Thorough exploration here would very likely reveal something similar.

The builders of the Devil's Heart were a race far superior to the Indians in civilization and having a well-developed religious belief. They were doubtless in the course of time ruined by a dynasty of despots who subjected them to tasks like the building of the pyramids in Egypt and as a result we have these wonderful mounds.

At the Chautauqua Assembly, the day after this visit, came the Indian children from the school at Fort Totten, one hundred and fifty strong, to entertain the audience with their simple songs and exercises. With them on this occasion were the chieftains of the Reservation, Wa-ne-tah and Ta-was-tah. The latter favored us with an impromptu speech, interpreted by a young Sioux Indian.

Ta-was-tah said: "Many, many years ago, I lived on the shores of this lake and then never expected to see a white man here. On the shores of Minnewaukon (the Indians call the lake Minnewaukon, the haunted waters, and will not know it by any other name) the deer, the elk, the bear, and the buffalo were to be seen from one end of the land to the other. Near your grounds here, long ago, a white man was killed by a bear. By this point on the lake the first Chippewa Indian that ever came to the lake was killed by a Sioux warrior. Then we used to hunt the buffalo and drive them upon the lake when it was frozen over. They would slide upon

the ice and could not get away and we killed them in large numbers. Here where you have your Assembly we used to raise our children. It is our land. Now you raise your children here and give us nothing for our land. Once we were very, very many and there were no white men here. Then later we were many and you were few. Now you are very, very many and we are few and the shadow of the Indian will hardly reach to the white man's knees."

Yes, and many, many years ago, it may be, the Indians took from the mound builders this same territory and not less ruthlessly than it has been snatched from them by a mightier hand. The revenge of history is sure to come. Who shall say that God is not the Judge and oft makes man His executioner? The mound builders degenerated until they reached the depth of offering human sacrifices upon the altars of their gods. Despotism and idolatry were in the supremacy and down they go into the ashes of the ages so deep we cannot dig up the records of them. And the white race in the United States has its lesson to learn. Digging in the crumbled ruins of Babylon, among the broken arches of Rome, around the molding mummies of Egypt we read most distinctly, unmistakably, that the nations perish that pander to the aristocracy, the wealthy few, and tyrannize over and enslave the many.

Two thirds of the way down I mount my wheel and finish the descent, the first person who ever rode down the Devil's Heart on a bicycle.

A MODERN CINDERELLA.

BY ANNA HINRICHS.

THE American girl is a modern Cinderella. She is a wonderful creature.

Social pet, scholar, artist, musician, cook, seamstress, milliner, all of these qualifications are exemplified in the average society belle of to-day. As seen in the social world she is cruelly misjudged.

Who would suppose those delicate hands

capable of fashioning so bewitching a gown, of preparing delicious desserts, that those rosy palms could mold flakey bread and ply the scrubbing brush and broom with the grace of an artist? That those dainty feet trip cheerily from cellar to garret in the fulfillment of domestic duties of every description? That the queenly head and swanlike

neck bend over steaming suds and soiled linen as gracefully as when saluting her partner in the minuet? Nay, should emergency demand, fair Cinderella would not shirk the most menial of necessities.

She is father's pride and solace, mother's right hand in discharging social and domestic obligations. As sympathetic confidante of the little ones, all childish griefs, disappointments, hopes, plans, and secrets are reposed in her. Who would believe that this dazzling being, whose dancing is a perfect dream of rhythmic poetry, this shining star of the brilliant ballroom, was but a short time ago queen of the culinary realms? Yet, unlike that of her traditional prototype, the transformation of this nineteenth century Cinderella is real.

One-two-three-four-five-six! the town clock calls Cinderella from dreamland. Hastily she dons a pretty, simple morning-gown and noiselessly slips down into the kitchen. The delectable coffee and feathery rolls she herself makes, and invitingly spreads the cloth. She gathers fresh flowers, and lays the morning papers beside father's plate. For the children she prepares a tempting lunch and collects their school books. She gathers the wee one's scattered toys, and arranges the disordered sitting room. Everywhere the tone of comfort and cheer mutely bespeak the touch of her fingers. Then like the first sunbeam of a glorious day, her fresh voice awakens the family.

The morning repast is over. The children have gone to school, father to his office, and mother and daughter are deep in the occupations of a well-regulated household. It is wash day. The fine linen and laces are not to be trusted in the careless hands of the maid. Cinderella soon has an array of peerless linen on the line and the laces beautifully pressed and ready for use.

Then comes the daily marketing. Mother is too busy to attend to it this morning. Her daughter, however, is an able substitute. Cinderella is quite competent to judge of tender beef, young fowl, fresh vegetables and fruit. The morning-gown is quickly replaced by a jaunty street-suit, and she dispatches her errands with the bearing and

quiet confidence of an experienced woman.

Smilingly she greets her acquaintances. Among them are many who have more than one maid of all work, and hence find ample leisure for a forenoon roll or stroll. The rector's wife meets her and solicits aid for a bazaar. Yes, she will contribute some of her "famous cake and macaroons" and assume responsibility of a booth. It is to be a dress affair. She hastens home to begin her costume immediately.

Energetically she runs the machine. The door bell rings and she is summoned to the parlor. The winter has been severe, and there is much want and sickness. A benefit is being arranged. Will she not kindly allow her name on the program for a vocal number? Certainly for charity's sake, she never refuses. Additional work. A suitable selection must be practiced, and another toilet planned.

Mother is threatened with a nervous headache and must rest. Father has sent word that he will bring some friends to dinner. Cinderella, enveloped in a huge pinafore, seeks the seclusion of the kitchen. She bakes the pastry, and prepares the delicious *entremets* and fancy dishes, directs the maid, and superintends every detail of the elaborate dinner. She designs a novel floral decoration for the table and sees that, upstairs and down, everything is in order. Quickly another change of dress, and the erstwhile cook attired in an elegant house-robe, awaits with her mother the arrival of the guests.

"What a rare woman is our hostess to have reared such a daughter," is the general verdict.

The dinner concluded, Cinderella has a stack of correspondence to dispose of. She is father's private amanuensis. Later on, she is entertaining callers. She is a sparkling conversationalist on almost any topic. Her finely stored mind is the fruit of a preference for solid reading rather than emotional fiction. She has a magnificent voice, plays well, is a connoisseur of art, a critic of current literature, and converses fluently in two languages besides her own. At all gatherings she is hailed as a great acquisition. A considerate hostess, yet with equal charm,

she allows herself to be entertained.

Why this endless and unfeeling criticism of our American society girl? True, she devotes much careful consideration to her wardrobe. The world would be none the worse would more women do likewise. It is a personal obligation that every woman owes herself, her loved ones, and those whose love she would hold. It is her duty to make the best of charms with which she may be endowed, to cultivate those toward which she has an inclination, and invariably to attire herself becomingly, making a study of colors and styles to accentuate her strong points and disguise her shortcomings.

This does not mean extravagance. Neither does it represent an inexhaustible fund of wealth. Cinderella is possessed of an instinctive and peculiar gift. Under her magic fingers old-fashioned and even discarded garments are remodeled into rapturous visions of fresh loveliness. Surely, the most hardened cynic must admit that it is better that she be a disciple of Dame Fashion than of Dame Gossip, better that her mind be occupied with the latest fads and fancies than the latest bit of gossip.

Cinderella is lovable, cultured, kind-hearted, genuine, energetic, plucky, prac-

tical, with just enough romance to make her the fascinating creation of true womanhood—an ideal to which she is ever true. As circumstance dictates, she is in turn the earnest speaker, the sympathetic listener, the silent comforter, or doler out of conventional nothings. Gifted in numerous directions, she is inevitably master of some one pre-eminent accomplishment. In time of adversity she does not hesitate to draw from her vast storehouse some resource which she applies with successful remuneration and undaunted determination.

Because seen only in the glittering garb of "Cinderella at the ball," do not think her unqualified in the rôle of "Cinderella in the ashes."

Finally, in sweet accord with the oft-told tale, she meets her "prince" in the ballroom. He is not enamored simply with the daintily beslippered foot. He is captivated by some indescribable magic which seems part of herself. He entertains neither doubts nor misgivings when he leads forth his beautiful Cinderella to reign over his castle. Be it an elegant mansion or an unpretentious cottage, he realizes that under the sway of her mystic wand it becomes his haven of peace and joy—an earthly paradise.

BRITISH AMBULANCE LECTURES.

BY M. A. WADDELL RODGER.

MANY have heard the story told by John B. Gough, of the little English maid who had gone from a humble home to work in a lordly castle. A nobleman was expected at the mansion and the housekeeper called together the retainers to tell them how to address the coming guest.

"If His Lordship speaks to you, you must always say 'Your Grace.'"

The unsophisticated girl knew of but one grace and that the one said by her father before dinner. Next morning as she tripped upstairs, she met the august visitor.

"Good morning, my little one," said the

nobleman, "you look pretty enough to kiss this morning."

The little maid clasped her hands and meekly courtesying said, "For what we are about to receive may the Lord make us truly thankful."

Not even the most loyal Briton will deny that titles are very dear to the British heart, in fact they love to say "Your Grace." This unadmirable trait of character made itself conspicuous on an admirable occasion, in the quaint old city of Bristol, that same Bristol, by the way, in which Southey and Hannah More lived and where St. Augustine first met the British monks.

Near the cathedral is the Merchant Venturers' School, a grammar school with some high school studies for boys and girls. It was founded by some of the merchants of the middle ages who made fortunes by venturing over the seas. This school furnishes some three hundred pupils with an excellent commercial education at a low cost, in combination with manual training in plumbing, carpentering, blacksmithing, and various other trades. Evening sessions for adults are held in the same building, with lectures, classes for dressmaking, etc.

The courteous head master, in cap and gown, showed us with evident pride the complete chemical laboratories and remarked, as if something very rare, that a young woman in the evening classes was taking chemistry. It was with no little surprise that he learned that in all our women's and co-educational colleges chemistry is part of the curriculum.

In the evening we found that graduation exercises were to take place in the hall of this building and that between fifty and one hundred men and women were to receive medals certifying that they had successfully taken a course of study in ambulance lectures, or in giving first aid to the injured.

We attended the graduation of the ambulance lecture students. A portly duke stood on the platform in solemn silence and handed to the graduates their medals, as they filed past in solemn silence. Then the speeches began; in vain we listened for the words that should rouse the students to further study and intellectual effort. The speakers referred incidentally to those who had taken the course of lectures, but with one accord they laid their laurels at the feet of the portly duke for his condescension in gracing the occasion by his august presence.

Now we have no portly dukes to preside over such an occasion, but why cannot we have the occasion minus the duke? In every large town in Britain, courses of lectures are annually given by competent physicians on first aid to the injured. The first two lectures treat of the outline of the structure and functions of the human body. Those following furnish plain and simple rules which may enable any one knowing and un-

derstanding them to act in cases of accident or sudden illness, for the welfare of the suffering patient until the arrival of professional help. The third is devoted to means of arresting arterial, venous, and capillary bleeding; treatment of wounds; treatment of fractures; foreign bodies in eye or ear; treatment of burns and scalds; and bites from rabid animals. The fourth treats of sprains, blood spitting, insensibility, its causes and treatment; poisoning and treatment. The fifth tells what to do for the restoration of the apparently drowned; suffocation by gases, sunstroke, and choking. The sixth and last lecture is devoted to bandaging and directions for the removal of injured or sick persons by bearers, stretchers, country carts, or by trains.

The lectures are illustrated on the blackboard and by object lessons. The pupil is taught to make a tourniquet for cases of severed arteries; he is also taught to bandage properly the different parts of the body.

One cannot fail to see at a glance how valuable such a course of lectures must be. And though for lack of this very knowledge precious lives are sacrificed weekly, how few people, comparatively, know what to do in case of wounding, drowning, or poisoning.

A few weeks ago a child fell into the river near its home; it was rescued almost immediately, but neither the agonized mother nor the sympathizing neighbors knew what treatment to give the unconscious child and before the hour had elapsed which brought the doctor, the little one was dead. Not less sad was the case of the young schoolmaster who stumbled against the buzz saw in the lumber yard and had his leg amputated. Before the physician's arrival he had bled to death. The application of a simple tourniquet would have saved his life. Are not such cases common in every neighborhood?

The cost of this valuable course of lectures in British towns is only about one dollar and seventy-five cents while the saving of life and prevention of life-long deformity is incalculable. Why can we not have just such courses of lectures delivered in every town and city of the United States during the coming winter?

EDITOR'S OUTLOOK.

TWO IMPROVEMENTS IN "THE CHAUTAUQUAN."

A NEW typographical expression is given to THE CHAUTAUQUAN in this issue. We have selected a style of letter which, we think, will be easy to the eyes of young and old; it is plain, not too dark nor too light in its impression, and being new every letter is clean cut, making a marked improvement in the dress of the magazine.

To *Current History and Opinion*, beginning on page 91, we call special attention. This is a much needed putting of the latest news for each month, and will be found instructive and entertaining. It is a difficult piece of work to do, when we remember that on a given subject there may be a dozen quotations, yet no two are allowed to express the same opinion. There will be variety in unity, and under each heading one may find free expression, together with courtesy and manly forbearance. The reader can be the judge, as he ponders the opinions cited, and all may congratulate themselves on the educational work and freedom of the press.

PERSPECTIVE IN STUDY.

WHAT we loosely call science is, perhaps, like a horse with the bridle-bit hard clamped between his teeth, running away with the world. There certainly is such a thing as too much reliance upon the present influence, which urges every thought toward mere practical material subjects, leaving the spiritual tastes unexercised and ungratified. We are far from opposing science, even as the word is most loosely used; what we deem worth considering is whether or not the student of to-day really gets command of that far and liberal perspective which gives the imagination due importance in life.

Extremes are rarely safe; zealots, although useful to the world, never win without great waste of precious materials, and there is always the danger of hypertrophy on one hand or atrophy on the other; that is, the

faculties overworked will be unduly developed and those neglected will shrivel and become paralyzed. Too much imagination may dwarf the cold business sense of a man; but overmuch of this cold business sense may smother out all the delicate moral qualities and the magnetic warmth which are generated in a liberal soul.

The deepest mistake being made to-day by a certain class of enthusiastic men of science is neglect of the imagination; or it may be that imagination is misunderstood and the word is used by them to represent the faculty which deals with unrealities. These earnest and active men seem to overlook the tremendous results accomplished, even in natural science, by the imaginations of such men as Kepler, Newton, Goethe, Franklin, and Laplace. We are all too apt to look upon Darwin as a man devoid of the divine gift; but his theory is none the less a great poem in the abstract because its mountain of dry details shuts off the horizon of enchantment.

The student should be permitted to see and feel something more than mere material substance when he touches the hem of Nature's garment; the contact must bring the thrill of immemorial kinship from the living, quivering body and the luminous soul within it. There is danger that we shall lose the tradition of poetry pure and simple and with it the consciousness of a perspective whose vanishing point is our spiritual origin. There is equal risk in casting aside all else for what we call practical science, of falling into the mill of conscienceless materialism and being ground to the dust of pessimism.

Human life can safely bear a large load of cheer to light its way withal, and there is nothing more delectable than a far view, whether retrospect or prospect, with ravishing glimpses of overpassed countries and distant promise-lands. The cumulative power of experience comes up the generations to us when we stand on a high place of imagination and look back over the road winding along from the shepherds of prehistoric days

to the man who controls the electric motor.

We grow like what we contemplate; it is the inexorable law of evolution; and the survival of the fittest may be the triumph of the undesirable if we persistently choose an arid environment. The students of to-day are the teachers of to-morrow; what if we build hard walls of materialism close around us and higher than our heads, even arched over to shut off the mystery of blue heaven? Shall we gain by this close confinement? It is not mere elbow room that the human soul wants, it is unlimited range for its splendid wings.

We may lay to heart the truth that the student who fails to put his soul into his study—who is satisfied to make a cold intellectual operation of his life-work, can never feel the high value of wisdom. Knowledge he may gain; but he will never hear the bubbling of those sweet fountains that flow from the ancient caves of happiness. To put aside imagination is to shut out the rosy light of a perennial morningtime.

Happy is the student who sets every thought between him and a far horizon and sees it in comparison with all the cognate ideas that he can muster on the field of imagination.

A healthful use of the imagination sets things in the higher light, in the broader atmosphere. Sound thinking is not confined to a hard and fast rule of measure and cut. True, it is anchored to fact and cannot turn away from established truth; but who shall say that there are not beyond every rock-ribbed reef of facts, flowery islands that beckon to the best elements of our being? That there are not, high over every monument of established truth, sweet currents of invisible influence as precious as love itself?

THE C. L. S. C. FOR 1894-95.

THE Chautauqua Literary and Scientific Circle is now sixteen years old. It was organized in the Hall in the Grove at Chautauqua, N. Y., by Bishop John H. Vincent, when letters were read approving the plan from Lyman Abbott, A. A. Hodge, Arthur Gilman, Howard Crosby, William C. Wilkinson, Charles F. Deems, and W. F. Warren.

William Cullen Bryant wrote the following letter, which was read by Bishop Vincent:

New York, May 18, 1878.

My Dear Dr. Vincent.—I cannot be present at the meeting called to organize the Chautauqua Literary and Scientific Circle; but I am glad that such a movement is on foot, and wish it the fullest success. There is an attempt to make science, or a knowledge of the laws of the material universe, an ally of the school which denies a separate spiritual existence and a future life; in short, to borrow of science weapons to be used against Christianity. The friends of religion, therefore, confident that one truth never contradicts another, are doing wisely when they seek to accustom the people at large to think and to weigh evidence as well as believe. By giving a portion of their time to a vigorous training of the intellect, and a study of the best books, men gain the power to deal satisfactorily with questions with which the mind might otherwise become bewildered. It is true that there is no branch of human knowledge so important as that which teaches the duties that we owe to God and to each other; and that there is no law of the universe, sublime and wonderful as it may be, so worthy of being fully known as the law of love, which makes him who obeys it a blessing to his species, and the universal observance of which would put an end to a large proportion of the evils which affect mankind. Yet is a knowledge of the results of science, and such of its processes as lie most open to the popular mind, important for the purpose of showing the different spheres occupied by science and religion, and preventing the inquirer from mistaking their divergence from each other for opposition.

I perceive this important advantage in the proposed organization; namely, that those who engage in it will mutually encourage each other. It will give the members a common pursuit, which always begets a feeling of brotherhood; they will have a common topic of conversation and discussion; and the consequence will be, that many who, if they stood alone, might soon grow weary of the studies which are recommended to them, will be incited to perseverance by the interest which they see others taking in them. It may happen, in rare instances, that a person of eminent mental endowments, which otherwise might have remained uncultivated and unknown, will be stimulated in this manner to diligence, and put forth unexpected powers, and, passing rapidly beyond the rest, become greatly distinguished, and take a place among the luminaries of the age.

I shall be interested to watch, during the little space of life that may yet remain to me, the progress and results of the plan which has drawn from me this letter.

I am, sir, very truly yours,
W. C. BRYANT.

The C. L. S. C. year begins with the first of October and ends with the last of June. There are five books in the course this year,

which with the Required Readings in THE CHAUTAUQUAN make a most delightful occupation for those who will use a little method in dividing their time and then adhere to their plan closely till the work of the year is done. One or two evenings a week spent at home over these readings will do the work; or forty minutes every day.

Any person may read alone. It is not necessary that one shall be identified with a local organization to do the reading, and that is one reason why the course has been so popular.

A local circle may be organized where two, ten, or twenty persons, or more, may agree that they will hold a meeting once a week, or once a fortnight, and at each gathering will review the readings they have done. The division of the work in THE CHAUTAUQUAN where the work of each week is marked off, will be found very convenient. By associating with others who are reading, comparing ideas, making suggestions as to the meaning of an author, receiving hints concerning a character in literature, an event, a place, a time mentioned in the readings, will quicken thought and make active all the faculties. This is the point in the C.L.S.C. work where one gains the same advantage that a student in a recitation room in a college has, by coming in contact with members of the same class, receiving the inspiration that comes from numbers, and by being influenced by the *personnel* of the various members who may be present. Sometimes a local circle may secure an instructive lecture from a prominent citizen on some phase of the work; or, in lighter vein, a social entertainment may be given where conversation proceeds over a cup of coffee.

No permanent organization is necessary. A president may be elected for each evening or for six months or a year. A permanent secretary should be elected in every circle, to keep the records and order of business and give direction to the work of the body. Every reader should be ambitious to extend the C. L. S. C. lines.

We are happy to say that at more than sixty Chautauqua Assemblies during the past summer the C. L. S. C. was the great

and magnificent organization which, like a magnet, drew around itself all other exercises which made these Assemblies a success. The prospect for the C. L. S. C. the coming year is splendid.

LADY HENRY SOMERSET.

THE distinguished Englishwoman who is now on a visit to this country, and who with Miss Frances Willard spent three days at Chautauqua, being present on G. A. R. Day, August 25, is one of the most interesting notable characters of the present time. A powerful factor on the side of right and of reform, the successful work she has accomplished has already passed into history. Of high aristocratic lineage and one of the richest heiresses of England, in her heart she holds with Tennyson that,

"Tis only noble to be good,"

and has consecrated her life to the work of inducing as many as possible to join her in the work of knighting themselves by their own efforts members of this true nobility.

Lady Isabel Somers was born in 1851. All that the loving care of a model home and the training of superior teachers could do in the development of heart and mind was done and all that was done bore fruit in large and ripened character. In 1872 she married Lord Henry Somerset, and after a few years of brilliant social life withdrew from society with her young son and devoted herself to a study of the serious questions of true living and of duty. Shortly the way in which she was to walk opened out before her, and, following the guidance of the Higher Power, she entered upon her career of usefulness.

Throwing all of her influence on the side of temperance she became an ardent advocate of the W. C. T. U. Speaking in its interests at first before small gatherings composed mostly of her own tenants, her fame grew until great halls in large cities were filled with eager listeners. In 1890 she was elected to the presidency of the British Woman's Temperance Association, which position she still holds. She is also vice president of the World's W. C. T. U., the president of which is Miss Willard.

CURRENT HISTORY AND OPINION.*

FOR THE MONTH ENDING SEPTEMBER 5.

WE present our readers with *Current History and Opinion* as a new feature of THE CHAUTAUQUAN. It will contain each month "the sense of things," much in little, like grains of gold gathered from a mountain of earth, the vast pile of earth thrown aside and the gold gathered for the mint. The voluminous daily and weekly paper—with reports of current events "continued" from day to day, and not always "concluded" with a summary—makes it a laborious and unsatisfactory task for a busy man or woman to keep well posted on passing events. In THE CHAUTAUQUAN we shall summarize in small space the history of each month's activities among men and nations. We begin herewith this new departure.

THE NEW TARIFF LAW.

THE progress of tariff legislation in the Fifty-third Congress from the time of the introduction of the Wilson bill in the Lower House last December until the passage of its substitute, was marked by contention varying in force and degree within the ranks of the dominant party. The Wilson bill having attached to it 634 amendments passed the Senate by a majority of five, every Democrat but Senator Hill voting in its favor. This bill was finally passed in the Lower House on August 13, 174 Democrats and 7 Populists voting in its favor and 93 Republicans and 13 Democrats voting in opposition. The House passed also four supplementary bills providing for free coal, sugar, iron ore, and barbed wire. The president did not sign the bill but permitted it to become a law by the expiration of the time limit of ten days. The duties imposed by the new tariff law are thought to be one fourth lower than those of the McKinley law. The average 50 per cent rate formerly in vogue is reduced to an average of 37 per cent. In but few cases are the duties higher than the McKinley law. The number of increased duties is fifty-one, the most important of which is that on sugar, amounting to a cent and a half a pound, which means an increase of \$4 per year on the consumption of the average family. The free list has been greatly enlarged, the most important additions being wool, flax and hemp, salt, lumber, copper, cotton ties, cotton bagging, burlaps, binding twine, and all agricultural implements. The internal revenue schedules, which form a part of the new law, work several important changes. The former tax of 90 cents per gallon on whisky is increased to \$1.10 per gallon, which will amount to about \$20,000,000 a year in revenue to the government. Other important internal revenue changes are the income and inheritance taxes. The session of the Fifty-third Congress, which adjourned August 28, including that of the special session, is the third longest in the history of the country, covering a period of 346 days. The longest session was that of the First Congress, which was occupied for 431 days, while the second longest session was that of the Twenty-seventh Congress, which closed its deliberations on the 375th day.

(Rep.) *New York Mail and Express.* (N. Y.)

The present Democratic administration has written its own epitaph in characters of infamy. Its cupidity and perfidy place it past pity.

(Rep.) *Chicago Tribune.* (Ill.)

The new law will remain unaltered until the next presidential election places the Republicans in power. Till that time this Senate measure will have to stand, a measure which the people do not want, which Mr. Cleveland has denounced, and which is commended only by the Sugar Trust, the Whisky Trust, and by the Populists on account of the income tax provision which the Democrats took from them and put in their bill.

(Rep.) *The Denver Republican.* (Colo.)

It looks very much as though this settles for a

long time to come the whole tariff question. The Democrats have no hope of doing any better in the next Congress than they have done in this one, and it is not probable the tariff question will be a prominent issue in the next presidential election. This will leave the silver question as the great issue before the country, and upon it the several parties will have to take their stand.

(Rep.) *Syracuse Post.* (N. Y.)

It is said that Abraham Lincoln's first speech on the tariff was remarkable for its brevity. He was called upon to say something on the ever-present subject of the tariff. In reply he disclaimed knowing much about political economy, but he said that he thought he knew enough to know that when an American paid \$20 for steel to an English manufacturer, America had the steel and England had the \$20. But when he paid \$20 to an American manufacturer, America had both the steel and the \$20.

*This department, together with the book, "Europe in the Nineteenth Century," constitutes a Special C. L. S. C. Course, for the reading of which a seal is given.

This was the sum and substance of the tariff question as he viewed it.

Mr. Lincoln's plain illustration reflects the whole doctrine of American protection. The Republican party has always insisted that it was better to manufacture goods needed by Americans at home, and thus keep the money paid for them in circulation at home than to furnish a market to foreign manufacturers, and send American money out of the country. The best answer to the fallacies of the Wilson school of politics is Mr. Lincoln's homely arguments on the tariff question.

(Ind.) *New York Recorder*. (N. Y.)

It is confessedly a bill of bargains, which in all its vital features is a tariff bill drawn by the trusts, for the trusts, and beneficial to nobody outside the trusts.

(Ind.) *New York Evening Post*. (N. Y.)

The fight which has begun will go on till the last scrap and iota of protection is taken from it. How the fall elections may turn out nobody can safely predict, but it is not likely that many people will vote expressly in favor of the McKinley tariff or of another general tariff revision.

(Ind.) *San Francisco Chronicle*. (Cal.)

How the California farmer in the vicinity of Alvarado, Watsonville, and Chino must love the Democratic party and the new tariff bill! Having been promised a bounty on sugar by the McKinley bill, and receiving \$5 a ton for sugar beets from the manufacturer, the farmer is now told that the manufactories must stop unless he will take very much less for his beets. The sugar-maker is not to blame. He is willing to do the best he can, but he cannot be expected to make sugar at a loss. In 1892 the California farmers voted very generally the Democratic ticket. We wonder if they will undertake this year to send Democratic Representatives to the next Congress?

(Ind.) *Public Ledger*. (Philadelphia, Pa.)

Regarded entirely as a tariff measure, it is radically defective in many of its provisions, inasmuch as they deprive capital and labor of that adequate measure of protection which is essential to their prosperity; but, while it will be commonly, earnestly condemned for that reason, it will be condemned by every just, intelligent American because of the tax it imposes upon incomes.

(Ind.) *Washington Post*. (D. C.)

The measure is as creditable to the Democratic party as it is beneficent to the country at large. There is no ridiculous, impracticable nonsense about it. It does not undertake to exploit the chimeras of dreamers and doctrinaires at the cost of a national calamity. It is not the sort of bill that commends itself to the demagogue or to the visionary. It is simply a plain, sensible, provident measure of statesmanship, inviting the approval of intelligent men, and guaranteeing alike the welfare of private enterprise and the solvency of the public Treasury.

(Dem.) *Boston Herald*. (Mass.)

The complete surrender which the House has made to the Senate is very regrettable, alike in its moral, its financial, and its industrial aspects. We regret it all the more because we cannot think it was necessary.

(Dem.) *The Sun*. (New York, N. Y.)

The McKinley Tariff law, unblemished by an income tax, is distinctly a more desirable, more wholesome, and more American institution, and incomparably more Democratic in its nature, than the Wilson-Gorman scheme, with its income tax.

(Dem.) *New York Times*. (N. Y.)

The party of tariff reform, after twenty years of waiting, comes into a plundered inheritance. It is lord of the fee, but the estate has been ravaged. And the robbers and ravagers are of its own number and joint heirs! The pride and joy of possession are changed to shame and wrath, but if the Democratic party would take vengeance on the spoilers it must strike down its own kin. We are free to say that we hope it will strike them down at the earliest opportunity. To put an end to the political existence of the little group of corrupted senators who have done this harm would be an honorable fratricide.

(Dem.) *Atlanta Constitution*. (Ga.)

The entire country will hail with a sense of relief the ending of the long period of uncertainty in regard to the tariff. While it is true that we have not been able to obtain the revenue tariff pledged by the Chicago platform, we have at least taken a long step in the direction of reform, and we have left some of the objectionable features of McKinleyism behind us.

(Dem.) *New Haven Register*. (Conn.)

What are we getting in the Gorman bill? A modified form of protection, which, acting as a makeshift and sedative, impedes and deadens the vital fires of tariff reform. Party infidelity and party incompetency are recorded in its schedules, which repudiate a solemn promise, and which, with manifold errors and all manner of confusion, make a law where construction alone will be a heavy burden on government officials and government courts, while obstructing business by prolonged uncertainty.

(Dem.) *Louisville Courier-Journal*. (Ky.)

The Democrats of the United States may as well look the situation full in the face and consider it with the tranquillity of wisdom and courage. They have been betrayed by their servants. They have been betrayed in the Temple. But, as soft words butter no parsnips, harsh words mend no broken pitchers; and men of sense will not waste time or breath on empty invective or idle exclamation. The deed is done. The dog is dead. What about the future of the party and the country?

(*Dem.*) *New Orleans Picayune.* (*La.*)

Among the grave shortcomings of the measure is the great injustice it works to the state of Louisiana. In framing the sugar schedule Congress ignored entirely the interests of the sugar producers, and accepted the dictation of the Sugar Trust, the schedule being arranged with every regard to the interests of the monopoly, but with no care for the just rights of the domestic sugar industry. At one blow the sugar growers are deprived of practically one half of the protection they have hitherto been accorded, and in the case of the present crop the protection will be much less than half its former figure, because of the enormous stocks of raw sugar

which the Trust has accumulated in anticipation of the passage of the Senate bill.

(*Tammany.*) *New York Mercury.* (*N. Y.*)

The Democratic party has manfully striven to do its whole duty, and to the extent that it has failed the responsibility and the odium rest upon the shoulders of a mere handful of men who have willfully and deliberately served their own selfish ends at the expense of their party's honor and their country's prosperity.

(*Dem.*) *Philadelphia Record.* (*Pa.*)

The Senate bill is objectionable in many particulars, but in no particular is it so objectionable as the law it supersedes.

THE INCOME TAX FEATURE OF THE NEW TARIFF LAW.

THE income tax is one of the chief features of the new tariff law. By it all net incomes of corporations and individuals in excess of \$4,000 are taxed 2 per cent, and inheritances which exceed \$4,000 are taxed 2 per cent on the excess, an inheritance being considered by law as a part of the income during the year in which it is received.

(*Dem.*) *The Sun.* (*New York, N. Y.*)

The measure is not countenanced in any authorized declaration of faith of either party. To men of intelligence it is enough to say that it is an unequal and a discriminating tax—a penalty set on thrift, a condemnation of industry and providence.

Repudiate the income tax! Let Populists cling to it if they will, for it is the melancholy abortion of their crazy pains, but Republicans should spurn it because it is the very contradiction of Republicanism, and Democrats should join hands against it as against the deadliest enemy of their party's name and fame.

(*Dem.*) *Hartford Times.* (*Conn.*)

It is not good policy for Congress to tax the incomes of men. The principle itself of taxation for government support rests upon the idea of equality in the taxing—of taxing all according to a just proportion; not in concentrating the whole tax upon any one class, and in so doing making it a discriminating tax.

(*Rep.*) *New York Tribune.* (*N. Y.*)

It is a matter of wonderment that many intelligent men are found who look with favor upon a tax on incomes as an ideally perfect mode of raising revenue in proportion to the ability of each citizen. Putting aside for the moment the broad fact that such a tax never can be honestly enforced, and that it invariably results in gross injustice and the widest inequalities, there is behind all the difficulties of detail a radical objection to the very principle upon which such a tax is imposed. Between the Socialist who aims at the abolition of all property through a gradually increasing tax on the incomes derived from its possession, and the idealist who

would impose burdens only on the few who have exceptionally large incomes, there is no real difference in principle. Each, however unconsciously, regards accumulation of property as a thing to be discouraged and repressed.

(*Dem.*) *Newark Daily Journal.* (*N. J.*)

The worst feature of the tax is its tendency to encourage more radical legislation aimed at property rights. Socialism will not stop at an income tax after that victory. It has larger demands in reserve and will press them from its new vantage ground.

Journal of the Knights of Labor. (*Philadelphia, Pa.*)

A tariff bill has passed. It contains the income tax of two per cent, and establishes the principle in our system of taxation that men should contribute to government according to what they enjoy, as well as in what they consume. The Populists have achieved a wonderful success in securing the income tax, and for that reason they no doubt voted for the bill.

(*Ind. Dem.*) *Brooklyn Eagle.* (*N. Y.*)

The *Eagle* has based its opposition to an income tax on no political grounds. It is as immoral as it is un-Democratic. It is as unjust as it is impolitic. It is as unnecessary as it is unwise. It is as oppressive as it is inexpedient. We have parted company with some esteemed friends because of the importance which we attach to this opposition. They have assured us that no tariff bill can be passed without an income tax. It has seemed to the *Eagle* that no tariff bill should be passed with an income tax. They have assured us that unless a tariff bill with an income tax be passed the party will be beaten. It has seemed to the *Eagle* that the party ought to be beaten if it does anything so wrong.

THE RELATION OF THE NEW TARIFF TO BUSINESS.

THE effect of the new tariff on business and its practical relations to the business of the country as well as the exact influence of the adjournment of Congress are controverted questions. It is certain, however, that the ending of the long period of uncertainty regarding legislation on the tariff has been most beneficial to trade everywhere throughout the country.

Bulletin of the Iron and Steel Association. (Philadelphia, Pa.)

Now that the tariff question is settled it is not reasonable to suppose that these hard times can continue much longer without amelioration. Prices cannot advance to the old figures of a few years ago; labor cannot receive its old wages; but the demand for all products must now increase; there is plenty of money to pay for them, and with this increased demand must come better times for capital and labor.

(Rep.) The Omaha Bee. (Neb.)

There must inevitably be a great deal of experimenting under every new tariff that lowers the previously prevailing duties. Manufacturers cannot tell just how their business is affected until they try it for a while and apply the test to their profits. Some of them will gain, but many must necessarily lose, at least during the period of experimentation. For this reason people who expect an immediate revival of business the moment the new tariff law goes into effect are apt to be grievously disappointed.

The Grocer. (St. Louis, Mo.)

The great bugaboo and obstacle to a return to normal business conditions has at last been removed; the industrial and commercial world may now settle down to business methods usually in vogue and know what to expect in the way of duties. Merchants everywhere may now order their imported goods from the custom-house and put them in trade, our revenue receipts will increase, and we may look for industrial and commercial activity all along the line.

Wool and Cotton Reporter. (Boston, Mass.)

The well-known conservatism, business sagacity, and enterprise of the manufacturers afford good ground for the hope that they will have adapted themselves to the situation as they find it before the new schedules become operative. In the meanwhile there is the fact of the vast consuming power of the country, the probability of an increased demand which has been long latent, the comparatively small stock of raw material in sight, and the strong probability that every pound of it will be needed before another clip.

(Dem.) Atlanta Journal. (Ga.)

The tariff has been settled probably for years to come. The signs of the times are cheering and the gloomy expressions of the few who refuse to come out into the sunlight can neither dash the general hopefulness nor shake the confidence which pervades the country.

(Rep.) New York Press. (N. Y.)

The wool growing industry is doomed to annihilation. The woolen manufacturing industry, which supports three quarters of a million people and through which about \$80,000,000 have been paid out yearly in wages, is so disastrously affected that sweeping reductions of wages will be made necessary in establishments remaining open, while many factories will be obliged to close. The great lumber interests, employing hundreds of thousands of workmen, is reduced to competition with the lower wages of Canada; and the salt interest, so important to New York and Michigan, is deprived of all protection. Tin plate, in which Americans have been fast becoming independent of England, is thrown to the British Cerberus.

The Manufacturer. (Philadelphia, Pa.)

This law will not remain in force for many years; but it covers all the possibilities of the immediate future. Every manufacturer in the country is to be subjected to sharper competition from Europe than has been known for half a century. The reductions of duty represent exactly the reductions which will necessarily be made in wages.

(Rep.) The Denver Republican. (Colo.)

It is probable that the new tariff bill will have the effect of abrogating all, or nearly all, the reciprocity treaties negotiated in accordance with the policy inaugurated by Mr. Blaine during the Harrison administration.

The American Grocer. (New York, N. Y.)

In any event, the business interests of the country will give a sigh of relief and go ahead again, and it will be a bold party that will soon again propose further changes in the tariff.

(Ind.) The Recorder. (New York, N. Y.)

The supreme and patriotic duty devolving on every one now is to make the best of the situation, and by deed and word endeavor to aid in restoring the prosperity which the political and economic agitation of the last twelve weary months has reduced to so low an ebb. Confidence is the plant whose growth must now be encouraged. The conditions with which business may be done with measurable safety are nearly all known. The terrible uncertainty in regard to rates and schedules which operated to cut down orders and almost paralyze production is being removed. In fact, the track is clear, the new business time-table is ready, and we should all start ahead.

THE ROMAN CATHOLIC CHURCH AND THE LIQUOR QUESTION.

At the annual convention of the Catholic Total Abstinence Union of America held at St. Paul, Minn., the Apostolic Delegate, Mgr. Satolli, rendered a decision sustaining the position taken by Bishop Watterson of Columbus, Ohio, on the status of liquor dealers as members and officers of Roman Catholic societies. The decision of Mgr. Satolli reads in part as follows: "The liquor traffic, and especially as conducted here in the United States, is the source of much evil, hence the bishop was acting within his rights in seeking to restrict it. Therefore the Delegate Apostolic sustains Bishop Watterson's action and approves of his circular letter and regulation concerning saloons and the expulsion of saloon-keepers from membership in Catholic societies."

Catholic Citizen. (Milwaukee, Wis.)

Mgr. Satolli's commendation of such regulations is calculated to have a moral effect beyond the diocese of Columbus. The best the church can do for the average saloon-keeper is to let him occupy a back seat under a *tolerari potest* dispensation.

(Unitarian.) Christian Register. (Boston, Mass.)

The decision at present affects only the diocese of Columbus, and is not mandatory elsewhere. It is not at all likely that archbishops who are jealous of the papal delegate will raise the issue. If they did, the Roman Catholic church would have a large amount of work on its hands.

Wine and Spirit Gazette. (New York, N. Y.)

The Catholic saloon-keepers of New York need give themselves no anxiety. Nothing will be done. Their business will not be interfered with. The Apostolic Delegate's decision will be disregarded by the majority of the prelates of the Church of Rome. Faithful Roman Catholic liquor-dealers may loyally accept the principles laid down by Mgr. Satolli, but they need not worry about their enforcement, no change will be made.

(Baptist.) Journal and Messenger. (Cincinnati, O.)

If Roman prelates had taken that position fifty years ago, the temperance question would have been long ago settled in this country.

(Liquor.) Midas Criterion. (Chicago, Ill.)

The Catholic church has probably over two thirds of the saloon-keepers in the United States in its membership, or at least as adherents, besides a large proportion of the wholesale, distilling, and brewing interest. In the approaching contest, business interests will be brought into conflict with the religious or rather ecclesiastical authority, and the struggle will be an internecine one. The most liberal supporters of the Catholic church in a financial way are the liquor men, and it would hardly be expected that they would continue to furnish the sinews of war to an institution that would ostracise them.

San Francisco Argonaut. (Cal.)

The deed [of Mgr. Satolli] is the braver as the retail trade in liquor, which has kept the Prohibition party alive in twenty states, is mainly conducted by members of the Roman Catholic church—Irish,

French, Italians, Canadians, Germans, and Spaniards. Searching the chronicle of the past for a precedent, it appears that whenever the church attempted to enforce a reform which proved distasteful to the bulk of the faithful, it receded from its effort as soon as it was made plain that perseverance would involve a loss of communicants.

The Congregationalist. (Boston, Mass.)

Much too sanguine expectations, we fear, have been expressed as to the results of Mgr. Satolli's decision against the admission of saloon-keepers into Roman Catholic societies. Different bishops are giving to it quite different interpretations.

The Cleveland Leader. (Ohio.)

It now transpires that the whole discussion has been unnecessary and that Mgr. Satolli's letter to Bishop Watterson was merely intended to sustain the authority of the bishop in his own diocese and was not intended for publication or for any other diocese. Satolli will not be interviewed, but Mgr. Joseph Schroeder, professor of dogmatic theology at the Catholic University in Washington, has given out a semiofficial statement of the purpose and meaning of Satolli's letter to Bishop Watterson and of Satolli's position on the liquor question in general. Says Mgr. Schroeder:

"The church has never in any wise condemned the reasonable and moderate use of spirituous beverages, nor has Mgr. Satolli. Furthermore, the apostolic delegate has never declared it to be a scandal in itself for a Catholic to conduct a saloon, nor has he ever approved of such or any similar proposition. He has never decreed that spirituous liquors should be absolutely banished from Catholic houses or Catholic societies, or that Catholic saloon keepers, because of their business, should be excluded from Catholic societies. He never intended to promulgate a fundamental declaration as to the liquor question, so called, with respect to the advantages or disadvantages, the propriety or impropriety of the manufacture, sale, or use of spirituous liquors, or with respect to temperance, total abstinence, or prohibition."

Undoubtedly Schroeder speaks for Satolli and undoubtedly his statement outlines officially and exactly the position of the Roman Catholic church of America toward liquor drinking and liquor selling.

THE WAR BETWEEN CHINA AND JAPAN.

COREA is the bone of contention between China and Japan and primarily the cause of the war between these two eastern Powers. Reliable information concerning the development of the embroglio is meager and difficult to obtain from the press dispatches. Japan has a modern military and naval equipment much superior to that of her opponent but in point of numbers China is far in the lead. The relations of China, Japan, and Korea with each other and the events leading up to the present conflict are set forth in the article in this number of THE CHAUTAUQUAN entitled "China and Japan at War in Corea."

The Evening Post. (New York, N. Y.)

It is, at first blush, reasonable to maintain that China must overpower Japan in the war which has now begun. When four hundred millions are arrayed against forty, it would seem that there could be but one result. Japan may win victories, but when it comes to losing men, it is evident she cannot keep it up as long as her adversary.

The Argus. (Albany, N. Y.)

In this war Japan has the advantage of an advanced civilization while China has only the advantage in numbers. There is little doubt that Japan will win. They are the enterprising and inventive nation of Asia. Their manufactures have rapidly increased until many articles which used to be imported from the United States are now made by their own machinists. Their printing presses, lamps, clocks, and other perfected inventions are now made in Japan. Wages are higher there than in China, and although the population is only a small fraction of the Chinese population, productive industry is much further advanced.

The Advocate of Peace. (Boston, Mass.)

It is the history of western Europe repeating itself in the East just aroused from its long slumber. It looked at one time as if the eastern nations would come to civilization without going through the seas of blood which have deluged and dishonored western Europe. But it looks now as if this could not be. The present conflict, no matter how brief a course it may run, has already laid the foundation of an international jealousy and hatred which will embitter the years of the next half century. Nations must reap as they sow, and if China and Japan could only be brought to see what a harvest of death and woe they are preparing for the coming generations they would send to their docks every war-ship they have afloat and disband their gathering armies before they are even trained to battle.

New York Times. (N. Y.)

The recent history of the two countries indicates plainly enough that the desire of China is to close all the countries over which China may claim suzerainty, as well as the Chinese Empire itself, to commerce and to western civilization, and that the aim of Japan is to open theirs to the influences of that civilization.

While no public statement of its position in the

conflict that has now been fairly begun can be said to have been made by either Power, and while it may be quite true that the real cause of the war is the inveterate enmity between the two nations, no such statement is needed to determine the sympathies of the enlightened and progressive nations of the world. It is enough to know that the victory of China would be followed by an enforcement of the Chinese policy of exclusion and stagnation, and the victory of Japan by the enforcement of the Japanese policy of commerce and of progress.

Washington Post. (D. C.)

While the duty of the United States government is absolute neutrality in the war now going on, the sympathies of the people of this country must be with the Japanese. There is truth in the claim that Japan represents and China resists progress. If Corea must be controlled to some extent by one or the other of these Powers her future will have something of hope in subordination to the mikado, and only despair in the other direction.

New York Herald. (N. Y.)

Attempts are being made by some of the European Powers to bring about arbitration between Japan and China in the Korean quarrel. Japan would be extremely foolish to listen to such suggestions, which are made entirely in the interest of China.

Japan has opened the ball. She has the sympathy of the strongest Powers of Europe, with the exception, perhaps, of England, and she should carry the great work she has undertaken through to completion. She has the sympathies of Russia, of France, of Germany, and the United States in her fight for western civilization and commerce.

She should take no heed to those who desire peace for their own pecuniary ends. The struggle between Japan and China in Corea must be settled some time or other by the sword, and there is no time like the present to do it in.

New York Tribune. (N. Y.)

Left to themselves, there is reason to hope that the Japanese spirit may prove more potent than China's huge material bulk, and that of this war may be repeated the words of Macaulay on the siege of Londonderry: "The victory remained with the nation which, though inferior in number, was superior in civilization, in capacity for self-government, and in stubbornness of resolution."

THE FOREST FIRES.

THE forest fires in the West and Northwest during the past month caused widespread devastation and great loss of life. Many crops were destroyed, a vast area of timber land was burned to the ground, and much other valuable property was laid waste. A number of villages and small towns were totally wiped out by the fearful ravages of the fires. The states chiefly affected were Minnesota, Michigan, and Wisconsin. Relief measures were speedily adopted and promptly put into effect throughout the burned districts.

The Globe-Democrat. (St. Louis, Mo.)

Forest fires in Michigan and Wisconsin have burned millions of feet of lumber. Losses in northwestern Wisconsin, which will aggregate not less than \$3,000,000, are mostly standing pine on which there is no insurance. The country about Chippewa Falls is devastated for one hundred and forty miles and it is believed that the dead will number one hundred. Cornell University of New York had nearly \$1,000,000 invested around Long Lake in pine lands, and nearly all the standing timber was destroyed. Every county of the upper peninsula of Michigan suffers heavily, and in Ontonagon County, where the heaviest reserves are located, upward of 250,000,000 feet of standing pine were destroyed.

The Evening Post. (New York, N. Y.)

A large tract of country has been swept by fire as completely as the Sea Islands were swept by flood, and all the houses and belongings of the inhabitants have been consumed. What is worse, nearly six hundred lives have been lost. It is impossible to picture or imagine a more direful disaster, or one appealing more powerfully to human sympathies.

The American. (Baltimore, Md.)

The fearful ravages of the forest fires in Minnesota and Michigan will excite the sympathies of the American public. The people were burned to death by hundreds, and many millions of dollars' worth of property converted into smoke and ashes. The accounts of the terrible event are punctuated with thrilling incidents and individual acts of heroism; but there is underlying it all the fact that many thousands of Americans are left destitute, and a very large section of the country must be prostrated for an indefinite period. These fires are the culmination of a most disastrous and unprecedented drouth, which has extended to nearly every part of the country. It has wilted the crops and parched the grass, and in the great woods of the Northwest the undergrowth was probably as dry as tinder, and as ready to burn when touched by the slightest spark. The greater portion of the property in the towns swept by the flames was uninsured, owing to the high rates demanded, and very much of the loss will be total and almost irremediable. The insurance companies appear to have feared something of the sort.

Washington Star. (D. C.)

Reports from the Northwest tell of death and destruction from the forest fires in Minnesota, Wisconsin, and Michigan. At one time it was feared that the number of deaths would reach one thousand, but the later reports have much lowered that estimate. The work of relief began promptly and offers of free farms and free lumber for homes have been made to the survivors.

Chicago Tribune. (Ill.)

At least five hundred persons have perished in the fires, and those who have watched the course of events believe that even five hundred will not wholly cover the list of those who died in the recent forest conflagration. When it is considered that three hundred and thirty-one have already been buried in Hinckley in addition to the twenty-five or more bodies sent away for burial, and that new finds are being made every day, almost every hour, it is almost idle to attempt to fix a figure. By the time the returns are all in the death list will be simply appalling.

The Philadelphia Record. (Pa.)

From revised returns received from the burned regions of Minnesota, Wisconsin, and Michigan, following are the total and partially burned towns and counties:

Minnesota towns. Totally destroyed—Hinckley, Pokegama, Sandstone, Sandstone Junction, or Miller; Partridge, Cromwell, Curtis, Cushing, Mission Creek. Partially destroyed—Finlayson, Mansfield, Rutledge, Milaca. Minnesota counties. Totally destroyed—Pine. Partially destroyed—Kanabec, Carlton, Benton, Aitkin, Mille Lacs, Morrison.

Wisconsin towns. Totally destroyed—Comstock, Benoit, Barronette, Poplar, Merengo, Granite Lake. Partially destroyed—Spencer, High Bridge, Ashland Junction, Fifield, Washburne, Cartwright, Grantsburgh, Turtle Lake, Rice Lake, Musconda, Bashaw, Shell Lake, South Range. Wisconsin counties. Partly burned—Barron, Washburn, Florence, Ashland, Taylor, Chippewa, Burnett, Marinetta, Price, Grant, Douglass, Marathon, Bayfield.

Michigan towns. Partly burned—Trout Creek, Ewen, Sidnaw. Michigan counties. Partly burned—Houghton, Ontonagon (almost total, except in towns), Huron, Macomb.

THE WOMAN SUFFRAGE MOVEMENT AND THE NEW YORK STATE CONSTITUTIONAL CONVENTION.

THE Constitutional Convention of the state of New York which assembled at Albany, N. Y., May 8, organized by electing Joseph H. Choate of New York, the eminent lawyer, as its president. A notable feature of the proceedings was the action taken upon the woman suffrage amendments to the constitution, which were rejected. The defeated propositions cannot be again considered until 1914. The first Constitutional Convention of the state of New York was held in 1777, George Clinton being its president. He afterwards became governor of New York and vice president of the United States. Clinton also presided over the Convention of 1788 called to ratify the federal constitution. Aaron Burr and Daniel D. Tompkins presided over the Constitutional Conventions of 1801 and 1821, respectively, and both were vice presidents of the United States. John Tracy, lieutenant governor of New York, was the president of the Convention of 1846. The law of to-day is practically the work of this Convention. The president of the Convention of 1867 was William A. Wheeler, who afterwards became vice president of the United States.

Public Ledger. (Philadelphia, Pa.)

The advocates of woman suffrage made a splendid fight, the greatest that they have ever made in this state, but they succeeded in mustering only 58 votes against 97 on the other side. The weakness of the women was that they were not united. Some of them are most anxious for it. Others are earnestly opposed to it. The mass of them appear to be indifferent. Until the women make a united demand for the right to vote there will be only male suffrage in this state.

Woman's Journal. (Boston, Mass.)

A great outrage has been perpetrated in the New York Constitutional Convention—the greatest possible outrage upon the principle of representative government—a practical denial of the sacred right of petition, which, even under despotic governments, is regarded as sacred.

Six hundred and twenty-five thousand citizens of New York (about one half as many as usually vote in the state election) have petitioned for woman's suffrage: only 15,000 have petitioned against it. No such body of citizens ever before appealed to a constitutional convention. With rare moderation and sagacity, the suffrage leaders of the Convention limited themselves to a proposal that the question should be separately submitted to the male voters. But by a vote of 97 to 60 the proposal was rejected. Its defeat was directly due to the president of the Convention, the Hon. Joseph H. Choate, previously an avowed woman suffragist, and elected to preside over the Convention on that understanding.

The Outlook. (New York, N. Y.)

The Convention accepted the report of its committee against incorporating the principle of woman suffrage in the new constitution. This decision seems to us a wise one, for, apart from the merits of the question, it would be fatal to the consideration of any other part of the revised constitution to make this fundamental change an integral part of the revision. Nearly every sensible citizen would manifestly be forced to vote for or against all other propositions according as he favored or opposed this one.

Address of the N. Y. Woman Suffrage Campaign Committee.

The deed is done! Ninety-seven members of the Constitutional Convention have determined that the petition, indorsed by over half a million citizens, asking that the word "male" should be stricken from the constitution, shall not be submitted for the decision of the electors of the state. The members of this Convention are all men. True, by the act which called this body into existence, women were as eligible to its membership as were men; but they had no power to elect themselves, and men declined to choose them. Great care was taken to send delegates to this Convention to represent the different vocations likely to be affected by changes in the organic law of the state. Banking, law, commerce, agriculture, labor, manufactures, liquor dealers, etc., were represented, but the interests of women, who constitute more than one half of the citizens of the state, had no representative selected by women among the 175 men elected last November to formulate the constitution by which all citizens, irrespective of sex, were to be governed. Our defeat is not a Waterloo; it is a Bunker Hill!

Union Signal. (Chicago, Ill.)

In adopting the adverse report of the committee on woman suffrage, the Constitutional Convention of New York has "killed the movement" only so far as this Convention is concerned. If "our friends, the enemy," think that this action does more than to postpone the final victory of the cause, they delude themselves. The agitation in New York, though it has ended in temporary defeat, has done much to hasten the day of triumph. The comparative size of the two petitions shows the strength of the suffrage sentiment. The petition for suffrage was a large multiple of the opposing petition. The injustice of thus disregarding the wishes of the large majority seems clear, but there are certain persons who are so very tender and considerate of the feelings of women on particular subjects, that they cannot bear to think of giving women as a class, the suffrage, so long as there is one woman who does not want it.

THE FINANCIAL AND BUSINESS OUTLOOK.

THE prevailing conditions in many sections of the country give promise that the financial and business outlook is improving. The opening of fall trade has had the effect of stimulating business in many lines. As near as can be learned from reliable sources the consensus of opinion indicates improvement in business along the Atlantic seaboard and interior, and greater activity in the South and Southwest where abundant crops are predicted. The West will suffer in a greater or less degree from drought and forest fires. In the main the prevailing conditions tend toward better times.

Journal of Commerce. (New York, N. Y.)

Concerning the financial situation and the general outlook for business, there is continued confidence. Reports from up-town trade circles are better than for many months past. Prices of some descriptions of dry goods are firmer, and trade is of larger volume. These conditions are plainly reflected in the commercial paper market, in which the supply of notes is good. Paper brokers are quite generally talking a firmer loan market and a fairly active fall trade. Foreign exchange closes at only a small fraction above the final rates of last week. There was a temporary reaction, owing to the oversold condition of the market, but bankers took advantage of the rise to sell again. Importers bought more freely for current remittances, and were expected to continue in the market for a time.

Chicago Herald. (Ill.)

The country demand for money has set in with considerable vigor. The big banks which do a country business have recently doubled their shipments of currency. The demand is mainly from the Southwest and Northwest, Omaha and the drought-stricken sections generally requiring but little.

New Orleans Picayune. (La.)

Sept. 1, Secretary Hester, of the New Orleans Cotton Exchange, announced the official figures of the cotton crop of the past season. The crop was declared to have been 7,549,817 bales, as compared with 6,700,365 bales during the preceding season. It will thus be seen that, although 800,000 bales larger than the preceding crop, the crop of the past year was, nevertheless, a million and a half bales short of the largest crop on record, that of 1891-92. This year the price is low and the demand is poor, so that there is nothing to draw out cotton in unusual quantities. Yet the movement is quite liberal.

The Sun. (New York, N. Y.)

Most of the leading firms in this city accord completely in their views about trade. They say that there are more buyers than for a twelvemonth and it is next to impossible to supply the demand for goods for immediate delivery. Prices are advancing, and altogether the dry goods district is beginning to show something like the old time bustle and activity. Merchants are greatly encouraged and predict that before another thirty days roll around many mills

will be running on full time, giving wage earners employment and the railroads the largest west-bound tonnage for many months.

San Francisco Chronicle. (Cal.)

There is a good supply of grain bags in the local market, but the demand at present is of small proportions. Standard Calcuttas are being occasionally shaded. There is quite a good inquiry from the North and importers are using every endeavor to sustain prices. Prison-made bags are selling slowly. Receipts of fall wool are coming to hand, the market is quiet. Trade lacks the activity which prevailed two years ago, stocks have been fairly well cleaned up, considering the depressed situation. In the produce markets the volume of trade is quite large, prices low. The supply of peaches is very heavy and the low prices have largely increased the demand. Apricots are in moderate supply, but the inquiry is small and values are no higher. Apples of the best variety are held fairly steady. Plums and figs are not wanted. Berries are in good demand, more particularly to canners, who are now liberal buyers, but at very low prices. Watermelons and canteloupes are abundant and very cheap. Grapes meet with a fair inquiry, but the quoted rates are rather weak. Dried fruits are moving off slowly and values have a very easy tone. Receipts of the new crop are light. The wheat market is inactive and prices are not well sustained.

The Independent. (New York, N. Y.)

General Manager Whitman, of the Chicago and Northwestern Railway, says:

"The outlook for business in the West for the coming year is bad, very bad. I traveled last week all over our lines in Nebraska. It is a most fertile section, one which has heretofore always raised good crops. I do not believe Nebraska will raise 25 per cent of a corn crop, not a bushel is likely to be shipped east from beyond the Missouri River. Other crops are also short. People are going east to spend the winter. Iowa will not have more than 33½ per cent crop of corn, but has some small grain. Corn in western Iowa is selling at 55 cents. South Dakota has practically nothing. Nebraska, Iowa, and South Dakota, an empire, is flat on its back. Such complete and widespread failure was never known before in that territory. Will it affect business? Yes, and at once. Farmers will be unable to buy or merchants to sell. I dislike to contemplate what the coming year has in store for us."

THE INVESTIGATION OF THE PULLMAN STRIKE.

A NOTABLE result of the so-called Pullman strike has been the session of the commission appointed by President Cleveland to investigate the Pullman strike and the sympathetic railroad strikes of the same period. This commission, of which the Hon. Carroll D. Wright, U. S. Commissioner of Labor, is chairman, convened in Chicago, August 15. The persons who were examined and gave evidence before the commission numbered 107 and practically represented all the interests concerned in the strike. Most of the testimony was voluntarily given and but few subpoenas were issued. According to the evidence brought out in the investigation the damage to railway property during the strike amounted to \$2,339,626 distributed among the railroad companies as follows: The Chicago and Alton \$286,360, Lake Shore \$5,164, Chicago, Burlington and Quincy \$115,000, Chicago and Northwestern \$572,690, Illinois Central \$740,000, Chicago and Erie \$115,376, Santa Fé \$505,036. The commission adjourned August 30 to meet again at Washington, D. C., September 26. At this session further testimony will be taken, persons will be given a hearing who have plans to propose for the settlement of differences between capital and labor, and it is expected the commission will make its final report and end its labors.

New York World. (N. Y.)

Regarding the close of the work of the commission in Chicago, Commissioner Wright says: "I consider the investigation thoroughly successful. All leading men on both sides, railroad leaders and Pullman officials, freely gave testimony, and the investigation was conducted fearlessly, impartially, and in the most searching manner. I believe it will do great good in the end, and that out of it will come some most valuable recommendations. Our report will be ready by the middle of November and will be submitted to Congress early in the next session. As the testimony taken will cover over two thousand printed pages, octavo, the magnitude of the undertaking becomes apparent."

Rochester Union and Advertiser. (N. Y.)

While the commission has no power to decide anything or settle anything in controversy, its report cannot fail to be a valuable one, and worth far more than it will cost as a history of the most causeless, reckless, murderous, and, so far as the end at which it is aimed is concerned, impotent strike that ever occurred in this country.

Toledo Blade. (Ohio.)

The Pullman experiment has been a failure. It is against the instincts of free-born Americans. There has always been a quarrel between the residents of Pullman and the company because of the restrictions thrown around them. It is a reproduction, on a small scale, of a scene out of the middle ages—a baron's castle, with the huts of his retainers clustered near it. Revoke the charter, sell out the town to individual owners, and abolish this ridiculous revival of feudalism.

Minneapolis Tribune. (Minn.)

Vice President Howard, of the American Railway Union, in his testimony before the strike commission, pursues the policy begun by Debs of disclaiming responsibility for the Pullman strike and boycott. He avers that the American Railway Union central organization never ordered it. The responsibility is thus thrown upon the local organizations. This po-

sition may be technically correct, but morally Debs and his junta cannot escape responsibility. Had it not been for their promise of victory and their telegrams of encouragement no strike would ever have been ordered by local unions.

Seattle Telegraph. (Wash.)

This is the first *bona fide* attempt on the part of the United States government to deal with the controversy between labor and capital and it is to be hoped that the result will be such as will strengthen the hands of those who claim that there is ample remedy under the constitution for all existing evils.

Rochester Herald. (N. Y.)

The opposition of labor organizations to compulsory arbitration was again manifested by the testimony of Master Workman Sovereign, of the K. of L., before the strike commissioners in session at Chicago. Sovereign claims that little can be accomplished by strikes and that government ownership is the remedy for railway labor troubles. It is a remedy not likely to be applied in Sovereign's time.

Philadelphia Enquirer. (Pa.)

The testimony is so strongly contradictory that the only possible report which the commission can honestly make is to reflect severely upon both sides, arraigning the strikers for their sympathy with or participation in the riots and censuring the company for its treatment of its men. Witnesses willing to testify to both of these propositions have appeared before the commission during the last few days and still others are to follow. Which of these is to be believed?

Kennebec Journal. (Me.)

As a business institution the Pullman company may or may not be all right but it isn't to be reckoned as among the philanthropic institutions of the country.

Chicago Herald. (Ill.)

The Rev. Wm. H. Carwardin, of Pullman, author of a book on the strike, was examined at length by the commission. Mr. Carwardin said the causes of the strike were the unequal wages and the dissatisfaction with the local management. He said further:

"There was a feeling on the part of the men that they could get no redress. Neither Mr. Pullman nor Mr. Wickes was as much to blame for the strike as the local management. However, I am free to make the statement that there never would have been a strike at Pullman if George M. Pullman had been in closer touch with his employees, and there never would have been a strike there if rents had been reduced in proportion to the cut in wages."

Nobody was allowed to acquire property at Pullman, not even churches. The rent of the parsonage was so high that no minister had ever gotten enough money to occupy it.

Mr. Carwardin said that he knew sixty families were soon to be evicted from the Pullman houses for not paying their rent.

Philadelphia Public Ledger. (Pa.)

The employees of the Pullman Company voluntarily left their work in the hope that the latter would thereby be compelled to make a readjustment of the wage scale. By this act they virtually left the employ of the company, and have ever since been living, so far as a dwelling place is concerned, at the expense of the Pullman Company. They were simply tenants obligated to pay their landlord a stipulated sum monthly for the use of the properties they lived in. To remain in the houses owned by the Pullman Company, without the payment of rent, would be to live on charity at the hands of the corporation they refused to work for. They are simply in the position of ordinary tenants who refuse or cannot pay to their landlord the rent they have obligated themselves to pay, and, under business principles, should expect to pay the penalty. One may pity their deplorable condition, but the justice of the act of eviction cannot be questioned.

Chicago Tribune. (Ill.)

Ex-Dictator Debs told the strike commission that the term "labor-saving machinery" is a misnomer. He said it should be "labor-displacing machinery." He claimed that with this and unrestricted foreign immigration "we now have the spectacle of 10 wage-workers who have families depending upon their support bidding for the same job of work." There are three important facts which it is evident Debs has not stopped to think about: (1) The labor which is "displaced" by machinery finds other employment, part of it being required for the manufacture of new machines. (2) The wage-worker gets his share of the benefit of reduced cost, in being able to buy more cheaply the products of human labor when it is aided by machinery. And (3) the average wage-worker gets higher pay for a day containing a fewer number of working hours than was the rule before the introduction of the machinery which this short-sighted demagogue complains of. Wages are higher and each dollar of wages will buy more of all kinds of comfort, except house room, than

in the middle years of this century. The industrial depression has been intensified by the strikes which were engineered by Debs and fell through when he ceased to send out daily telegrams to keep up the "courage" of the strikers.

Railway Review. (Chicago, Ill.)

The chief benefit to be expected as the result of the pending investigation by the strike commission, is the ascertainment of the causes leading up to the strike, the part taken by those engaged in it, and the results growing out of it. In other words a sifting from the mass of rubbish the actual facts in the case and presenting them to the public stripped of prejudice and misconstruction. How much of error is included in the general understanding of the incidents of the strike is illustrated by the recent sworn statement of Mr. Debs before the commission to the effect that one of the first actions of General Miles on his arrival at Chicago was to call on and confer with the General Managers' Association, a statement which as to both time and matter is wholly denied by General Miles, he stating that "he did not at any time or on any day go to the headquarters of the general managers, and does not know where such association was located."

St. Louis Republic. (Mo.)

A strike commission which by the law of its appointment is not allowed to study Pullman will miss a great deal of the strike's essence. You have to take Debs and Pullman together to grasp the meaning of the trouble. The thoughtful are very anxious to know whether Duke George tells the truth in his various statements. Public judgment hinges much upon his grace's veracity, and would like corroborative testimony before settling upon a conclusion.

Philadelphia Times. (Pa.)

Perhaps some business men whose ordinary transactions were brought to a standstill by the senseless boycott will be asked to tell what they know about the effect of the striking of men who had no grievance against their employers. Of course the commission has no power to decide things; it can only hear testimony and report to Congress. But the investigation may furnish the public some interesting inside information about the ordering of strikes and boycotts by labor leaders who are well paid for doing everything but work.

Minneapolis Journal. (Minn.)

Howard and Sovereign told the national strike investigation commission that they earnestly desired to see the government owning and running all the railroads. No doubt such a policy would put a stop to sympathy or any other kind of railroad strikes, but the country will hardly consent to allow the government to get its hand on the lever and brakes of what would be the biggest political machine on record, giving the party controlling it a pull such as no party has heretofore possessed in this country.

SUMMARY OF NEWS.

HOME.

August 7. Two lumber companies in Illinois and Minnesota pay state treasuries \$50,000 for pine stolen from government land.

August 8. President Cleveland formally recognizes the new republic of Hawaii.

August 9. Wreck on the Rock Island Road near Lincoln, Neb.; twenty-four persons killed and many injured.

August 11. Attorney General Maloney of Illinois begins action against the Pullman Company to declare their charter void.

August 13. The Chinese treaty confirmed by the U. S. Senate by a vote of 47 to 50.—The House of Representatives passes the Wilson Tariff bill with 634 Senate amendments.

August 16. Annual meeting of the American Association for the advancement of science begins in Brooklyn.

August 17. Chas. A. Culberson nominated for governor by the Democratic party of Texas.

August 18. The River and Harbor bill becomes a law without President Cleveland's signature.

August 22. Joshua H. Marvel nominated for governor of Delaware by the Republican State Convention.—Gov. Altgeld issues a proclamation calling for help to aid the destitute at Pullman, Ill.

August 23. Henry Clay Evans of Chattanooga nominated for governor by the Tennessee Republican State Convention.—U. S. Senator Jones of Nevada indites a letter under date of August 19 to the chairman of the Republican Central Committee of his state announcing the severance of his connection with the Republican party and that he will hereafter act with the Populists.—Thomas J. Majors nominated for governor by the Nebraska Republican State Convention.

August 24. C. H. Sheldon nominated for governor by the South Dakota Republican Convention.

August 25. Ex-Congressman James J. Budd of Stockton, Cal., nominated for governor by the California Democratic State Convention.

Aug. 26. A fire broke out in the Oregon Improvement Co.'s coal mine at Franklin, near Seattle, Wash., where sixty-two miners were at work. Twenty-five escaped; the remaining thirty-seven made an attempt to fight the fire and were asphyxiated or killed by explosions.

August 28. George M. Pullman testifies before the National Labor Commission at Chicago.

August 29. Governor Waite of Colorado arrested by United States authorities charged with opening

and retaining a letter addressed to Mrs. Likens, a former matron at police headquarters.

September 5. Iowa Populists nominate a full state ticket, declaring for the free coinage of silver at a ratio of 16 to 1.

FOREIGN.

August 7. Neutrality declared by Great Britain in the Korean war.

August 11. Cholera reported spreading in western Europe.

August 14. Anarchists arrested at Rome in formulating a plot to assassinate Signor Crispi.

August 16. Santo Caserio, the assassin of President Carnot, guillotined at Lyons.

August 17. Germany loans China \$5,000,000.

August 19. The Japanese government decides on a domestic loan of \$50,000,000.

August 20. The English government seizes warships being fitted out at Glasgow for China or Japan.

August 27. The demonstration of the National League in Hyde Park, London, for the abolition of the House of Lords, at which 10,000 people were present, a failure.

August 30. International Peace Congress opened in Antwerp.

August 30. An anarchist plot to kill the king of Greece revealed to the Milan police.

September 4. Experiments with electric locomotives at Nantes successful.

OBITUARY.

August 7. Frank M. Reeves, Champaign, Ill., of the Illinois experiment station.

August 9. Judge Caswell Bennett, chief justice of the Court of Appeals of Kentucky.

August 12. Col. J. H. Platt, president of the Denver Chamber of Commerce.

August 14. John Quincy Adams, a grandson of the former president of the United States.

August 17. The Hon. Charles Robinson, first governor of Kansas.

August 18. Burton C. Cook, who placed President Lincoln in nomination for his second term.

August 24. Col. J. M. Winsted of Greensboro, N. C., president of the Piedmont and People's Banks of that city, commits suicide by jumping 100 feet from a tower.

August 31. The Maori king, Tawhiao, dies of influenza in New Zealand.

September 5. The Rev. Benjamin F. Gaston, a negro preacher, shot by planters while trying to induce negroes to emigrate from the southern states to Liberia.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR OCTOBER.

OUTLINE OF REQUIRED READING.

First week (ending October 6).

- "The Growth of the English Nation." Chapter I.
"Europe in the Nineteenth Century." Chapter I.

IN THE CHAUTAUQUAN:

- "Development of Railroads in the United States."
"Social Life in England in the Seventeenth Century."

Second week (ending October 13).

- "The Growth of the English Nation." Chapter II.
to page 32.
"Europe in the Nineteenth Century." Chapter II.

IN THE CHAUTAUQUAN:

- "The British Parliament."
"Kossuth and Hungarian Nationality."
Sunday Reading for October 7.

Third week (ending October 20).

- "The Growth of the English Nation." Chapter II.
concluded.
"Europe in the Nineteenth Century." Chapters III.
and IV.

IN THE CHAUTAUQUAN:

- "Science at the Beginning of the Nineteenth Century."
Sunday Reading for October 14.

Fourth week (ending October 27).

- "The Growth of the English Nation." Chapter III.
to page 62.
"Europe in the Nineteenth Century." Chapters V,
VI., and VII.

IN THE CHAUTAUQUAN:

- "The Newspaper Press of Europe."
Sunday Reading for October 21.

Fifth week (ending November 3).

- "The Growth of the English Nation." Chapter III.
concluded.
"Europe in the Nineteenth Century." Chapters
VIII. and IX.

IN THE CHAUTAUQUAN:

- "The Germans."
Sunday Reading for October 28.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Map Study of England—Locate all places mentioned in the week's readings.
2. Book Review—"Tale of Two Cities," by Charles Dickens.
3. Questions by the circle on the week's readings in THE CHAUTAUQUAN.

4. Table Talk—The tariff question of the last Congress. (See *Current History and Opinion*, the new department in THE CHAUTAUQUAN.)

KING ALFRED DAY, OCTOBER 12.

"Under the Great Alfred all the best points of the English-Saxon character were first encouraged, and in him first shown."
—*Dichens*.

1. Paper—The development of England as a nation in King Alfred's time.
2. Stories about King Alfred.
3. A Sketch of the Danes.
4. A Character Study—King Alfred.

THIRD WEEK.

1. Trace on map the location of all the peoples mentioned in the week's reading in English history.
2. Sketch—Marie Antoinette.
3. Debate—Should the English House of Lords be abolished?
4. General Discussion—Corea, the land, the people, the government.

FOURTH WEEK.

1. Paper—History of the early Irish church.
2. Sketch—The Empress Josephine.
3. Debate—Resolved: That results have proved Napoleon Bonaparte to have been one of the world's greatest benefactors.
4. Table Talk—Is the position taken by Mgr. Satolli on the liquor traffic one which can be sustained?

FIFTH WEEK.

1. Paper—The feudal system in England.
2. Sketch—Maria Theresa.
3. *Questions and Answers* in THE CHAUTAUQUAN.
4. Debate—Resolved: That the woman suffragists have no reason to be discouraged over the action of the New York Constitutional Convention regarding their cause.

A PART of the C. L. S. C. department work follows closely the Required Readings and is designed as a help to the readers. It is purely suggestive in its nature and not required at all.

In the *Outline* will be found as evenly portioned out as possible the amount of reading for each week which will allow of finishing the course within the year. Whenever reference is made in any part of the magazine to *The Lesson* of the week this part of the reading so marked out is meant.

The *Suggestive Programs* are offered simply as aids for the use of Local Circles, and are to be fol-

lowed only at pleasure. The main part of the work of the Circles, *The Lesson*, is not called for in them each week as the repetition of the expression would grow very monotonous. Leaders should be appointed, one for all the readings, or one for each book, or each part of the work, who shall serve as teachers for a specified term, or for only one evening, new ones being appointed each night in turn. Other exercises bearing on *The Lesson* are given in the *Programs* and will serve to furnish variety, collateral help, and interest.

The *C. L. S. C. Notes and Word Studies* are designed to help clear away any difficulties that may be found in the course of study. The notes on the *Required Readings* in *THE CHAUTAUQUAN* will hereafter fol-

low in the magazine those on the books instead of appearing as before as foot notes on the pages.

The *Questions and Answers* will help fix in mind leading points in the readings.

The *Question Table* may lend spice to the meetings. One set of the questions will always be in line with the subjects treated in the department of *Current History and Opinion*.

In the *C. L. S. C. Classes* that spirit is fostered which binds into the most effective organization, persons having the same objective point in view.

In the *Local Circles* all will find a forcible reminder of the great number of co-workers in the field, and can learn in great measure of the methods employed and the victories won in the different localities.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR OCTOBER.

"THE GROWTH OF THE ENGLISH NATION."

P. 9. "Staffa." The island on which is Fingal's Cave, named from Fingal, King of Morven, a province of Caledonia. Fingal, who lived in the third century, A. D., was celebrated for his heroic exploits. He devoted much time to warring against the Romans.—"Iona." The island of St. Columba. Commanded to leave Ireland on account of a revolution which he had instituted against the king, Columba settled on the island of Iona, and, from remorse, devoted himself to religious teaching. Through his labors it is said that three hundred monasteries were founded. See page 37 of the text-book.—"The Holy Isle." The name by which Lindisfarne was known. It was celebrated as the seat of the great monastery of which for many years the famous St. Cuthbert was prior.—"The Isle of Wight." It was at Carisbrooke Castle, on this island, that Charles I. of England was confined after his escape from Hampton Court. After his execution his two youngest children were imprisoned in the same castle, one of whom, the Princess Elizabeth, died there.

P. 11. "The Renaissance" [*re-nā-sans*; the italic *r* represents the obscure sound as heard in the last syllable of the word recent; the small capital *n* indicates the French nasal sound given to that letter, perhaps best described in English as the sound of *an* uttered with a nasal tone]. The word is from a French verb meaning to be born again. A new birth, a revival. Also spelled *renascence*. See text-book, pages 194-5.

P. 12. "The Occident." From a Latin word, meaning to fall, or to go down. It is applied to that part of the horizon where the sun sets, or to the part of the earth toward the sunset. It is specifically used of Europe as opposed to Asia, and of the western world.

P. 14. "Teutons." Members of a Germanic tribe supposed to have dwelt near the mouth of the Elbe. They are first mentioned in the fourth century B. C. When attempting to invade Rome they were conquered by Marius. Their name has been applied to the ancient Germans in general.—"The Celts." The people who in prehistoric times migrated from Central Asia to Europe—perhaps the first people who did so. Passing westward they settled themselves so firmly in Gaul and the British Isles as to lead ancient historians to suppose them to be the original inhabitants. Both the Teutons and the Celts are branches of the great Aryan or Indo-European division of mankind.

P. 17. "Clwyd" [*klwid*].—"Merthyr-Tydfil" [*mer'ther tīd'vil*].—"Ystradfydwg" [*is-tra-dī-fōd'oog*].

P. 22. "I-be'rī-ans." The original inhabitants of Spain, the ancient Greek name for Spain being Iberia.

P. 23. "Tō'tem." "Among the Indians of North America, a natural object, usually an animal, assumed as the token or emblem of a clan or family, and a representation of which served as a cognizance for each member of it; hence, a more or less similar observance and usage among other uncivilized peoples."

P. 24. "Suetonius" [*swē-to'nī-us*].

P. 25. "Agricola" [*a-grīk'o-lā*].—"E-bor'acum."

P. 32. "Thegns" [*thanes*]. The word is often written *thanes*, as in the play of *Macbeth*, "the thane of Cawdor."

P. 34. "Compurgators." Latin *com* (con), with, and *purgare*, to make pure. In law, those who bear testimony to the innocence of others.

"The ordeal, or judgment of the gods." Under

certain circumstances, while the court, sheriff, bishops, thegns, etc., declared the law, the ordeal was expected to reveal the facts. The ceremony took place in church. After three days of severe discipline and austere diet, having communicated and made oath that he was innocent, the accused person standing between twelve friends and twelve foes, when a special service had concluded, plunged his arm into boiling water, drew out a stone or lump of iron and had his arm bandaged by a priest. This was the ordeal of water. Or he was called on to seize a bar of iron that had lain on a fire till the last collect of the service had been read, carry it for three feet, and hasten to the altar when the priest promptly applied the bandages. This was the ordeal of iron. If in three days' time the priest could say the arm was healed, the sufferer was pronounced guiltless, if not he was judged as one convicted by God. Minor ordeals were the eating of the consecrated or accursed morsel, and the casting of the subject, bound, into deep water. If the former did not choke, if the latter did not drown, it was taken as a proof of innocence. Walking on burning ploughshares also appears as an ordeal, but seldom."—*Dictionary of English History*.

P. 35. "Woden." Also called Odin, the chief god of the Norsemen. He is the ruler of the heavens and god of war, and commands battles through the Valkyries, virgin goddesses who take the slain to Valhalla, heaven, where they spend eternity in joy and feasting in the company of Odin. From his name comes the English word Wednesday, Woden's day.

P. 37. "Thor." The eldest son of Odin. He was known as "the thunderer," and is the strongest of gods and men. The word Thursday was originally, Thor's day.

"Cædmon, the inspired cowherd." It is told of Cædmon he was so dull that when his companions sought to while away the time by story-telling or song, he could never take part, having nothing to say. Grieving over this, one night he had a vision in which an angelic presence commanded him to sing, and the memory of the words of a poem in praise of the Creator which they gave him remained with him after waking. These he wrote down, and continued writing other poems, which won him great fame. It is said that Milton borrowed some of his ideas in "Paradise Lost" from Cædmon.

P. 39. "Fyrd." The military array or land force of the whole Saxon nation.

P. 40. "O-rō'sī-us." A Spanish theologian who lived in the fifth century.—"Bo-ē'thī-us." A Roman philosopher and statesman of the fifth century.

P. 41. "Churl." An Anglo-Saxon freeman of the lowest rank; a countryman, peasant.

P. 42. "Witenagemot" [wi'te-nā-gē-mōt]. Anglo-Saxon, *witan*, a wise man, *gemote*, an assembly. An assembly of wise men.

P. 47. "Rollo the Ganger." According to Icelandic sagas, Rollo was so tall and robust that no horse could carry him, and hence the application of "ganger" or "the walker." The word, pronounced gang'er, may also mean overseer, conductor, or superintendent.

P. 48. "Charlemagne" [shar'le-mān]. (742-814.) Emperor of the West and king of France.

"The Bayeau [bā'yū.] tapestry." A long narrow strip of needle-work done by Matilda, the wife of William the Norman, and her ladies, representing the battle of Hastings and the events immediately preceding it. It is twenty inches wide and two hundred and fourteen feet long, and is measured off into seventy-two parts, each labeled with a Latin inscription designating the representations.

P. 50. Edgar the Atheling [ath'e-ling]. Edgar the noble.

P. 55. "Whitsuntide." The season of Pentecost, including the whole week after Pentecost Sunday, which is the seventh Sunday after Easter.

"Curia Regis." Latin, the council or the court of the king. The name, at different times, was applied to three distinct bodies: to this feudal assembly described in the text-book; to the Privy Council organized under Henry I.; and to the court of the king's bench, founded in 1178.

"The Domesday Survey." More commonly written the "Domesday Book." "It is said that the English called the book of the survey, 'Domesdei,' or the 'day of judgment,' because of the strictness of the examination."

P. 57. "Henry Beauclerc." The meaning of the latter word, which is French, is fine scholar.

P. 65. "Cistercians" [sis-ter'shans]. The name adopted by the monks of that branch of the Benedictine Order which was established at Cîteaux, France.

P. 66. "Hier-arch'y." From two Greek words meaning sacred and leader or ruler. Dominion in sacred things; a body of officials who are ranked in orders, each order being subordinate to the one above it; a body of ecclesiastical rulers.

"Glebe." The land belonging to a parish church.

"Papal bull." An authoritative official document issued by the pope. "It derives its name from the leaden seal, the Latin word for which is *bullā*—appended to it by a thread or band, which is red or yellow when the bull refers to matters of grace, and uncolored and of hemp when it refers to matters of justice."

"Investiture." "The ceremony of conferring possession of the temporalities and privileges of his office upon a bishop or an abbot by delivering to him the pastoral staff [or crozier] and ring, the symbols of his office. To whom the right of investiture belonged was long a point of conflict between the papacy and the monarchs of Europe."

P. 68. "Villein." The name given to one who held land from a lord or superior; a feudal tenant.

P. 68. "Mast." A name given the fruit of oak or beech, or other forest trees, which serves as food for animals.

"EUROPE IN THE NINETEENTH CENTURY."

P. 10. "Politics." The word is derived from *polites*, the Greek word for citizen, and that, in its turn, came from *polis*, city.—"Revolution" is from the Latin, *re* again, or back, and *volvere* to roll.—"Democracy" comes from the Greek *demós*, the people.—"Nationality." The root of this word is to be found in the Latin verb *nasci*, past participle *natus*, to be born.—"Oligarchy" is a Greek derivative from *oligos*, few. A form of government in which the supreme power is vested in the hands of a few.—"Government" is also a Greek derivative, reaching the English tongue through the Latin. The original verb meant to steer.

P. 11. "Des'po-tism" is from a Greek word meaning master, lord.

P. 12. "Feu'dal." The word is derived from a Middle Latin noun meaning a fief, an estate held of a superior on condition of service. For an exposition of the term, feudal system, refer to the index of the text-book.

P. 13. "Pröl-e-tā-r'i-āt." From a Latin word meaning offspring. The class of wage-workers dependent on casual employment; the lowest and poorest class in a community; "those who have only hands to work with and no laid up capital."

P. 15. "Ab'sō-lu-tism." Latin *ab* (*a*), from, and *solvere*, to loose. Sovereignty without restriction in rule and authority; despotism.

P. 22. "Au-to-crat'ic." Derived from the two Greek words for self and strength. Ruling by one's own power. Pertaining to autocracy, or absolute authority.

"Mon'arch-y." Greek, *monos*, alone, and *archein*, to rule. The state in which the supreme power is vested in one person.

"Parliament" [*pär'l-ment*]. French *parler*, to speak. A parleying, a discussion; then a conference on public affairs; and then, applied specifically to the houses of legislature in certain countries.

"Reign of Terror." See page 41 of the text-book.

P. 23. "In-tend'ant." One who has the oversight or direction of affairs; used especially in France and some other European countries as the title of many public officers.

"Noblesse." French for nobility.

P. 24. "Mo-nop'o-ly." Greek, *monos*, alone, *polein*, to sell. The exclusive power or privilege of selling a commodity.

P. 25. "Canaille" [*kā-nāl*]. A borrowed French word meaning a pack of dogs; it comes from the

Latin *canis*, a dog. The word is applied to the lowest class of people, the rabble.

"Prel'ates." Clergymen of the higher order, as archbishops and bishops.

P. 26. "Jacobin" [*jāk'ō-bin*]. See index.

P. 28. "Lil-l-pū'tian." Very small, dwarfed; diminutive. The country of pigmies which Dean Swift describes in his "Gulliver's Travels," was called Lilliput and the inhabitants were Lilliputians. Hence the use of the word.

"Dī'et." An assembly, a council; a legislative body in some European countries. "The word is identical in form with that meaning a course of food, but its peculiar use probably arose from connecting it with the Latin *dies*, a day, especially a set day, a day appointed for public business, whence by extension a meeting for business, an assembly." —*Skeat*.

P. 31. "The Two Sicilies." A kingdom of southern Italy including the island of Sicily, several smaller islands, and the kingdom of Naples.

"Stadtholder" [*stat'hold-er*]. German, *stad*, a city or town, *houder*, a holder. The governor of a province.

"Rotten boroughs." See page 213 of the text-book.

"Régime" [*rā-zhēm*]. Mode or system of management; character of the prevailing social system.

P. 35. "The genie let loose from the bottle." A reference to "The Story of the Fisherman" in "The Arabian Nights."

P. 36. "So-cial-is'tic." Based on the principles of socialism, which is defined as "any theory or system of social organization which would abolish, entirely or in great part, the individual effort and competition on which modern society rests, and substitute for it coöperative action; would introduce a more perfect and equal distribution of the products of labor; and would make land and capital, as the instruments and means of production, the joint possession of the members of the community."

"An-arch-is-tic." Pertaining to anarchy, "a social theory which regards the union of order with the absence of all direct government of man by man as the political, absolute individual liberty."

P. 37. "Tuileries" [*twēl-rē* or *tü-eel-re*]. The royal palace in Paris.

P. 38. "Bourbon." The last royal family of France "took its name [Bourbon] from the ancient seignior of Bourbon (now Bourbon l'Archambault in the department of Allier), and succeeded to the throne by collateral inheritance in 1589, in the person of Henry IV."

"Crusade." The word is derived from *crux*, Latin for cross. A military expedition under the banner of the cross; in a specific sense an expedition undertaken by European Christians for the purpose of rescuing the Holy Land from the Moslems.

Hence "any concerted movement vigorously prosecuted in behalf of an idea or principle or in the interest of reform."

P. 39. "Dumouriez" [dü-moo-rē-ā; the sound of the French ü is described by Webster as combining oo and long e; approximately represented by oo in good or by u in full].

"En masse." French for in a body.

P. 42. Guillotine [gil'lo-tene]. The word comes from the name of a French physician, Guillotin, who proposed to abolish the ax or sword as the means of criminal execution. A machine in which a heavy knife, raised by cords, slides in vertical grooves, and falls upon the neck of the victim.

P. 44. "Coup d'état" [koo-dā-tā]. A stroke of policy; a violent measure of state in public affairs.

P. 49. Prefet [prā-fā]. A prefect; a superintendent or governor of a department.

P. 50. "Concordat." An agreement, a compact. Specifically, "a treaty between the see of Rome and any secular government with a view to arrange ecclesiastical relations."

P. 51. "Ul-trā-mon'tane." Literally, beyond the mountains. Specifically, lying north of the Alps as relating to Italy. Pertaining to the party opposed to the Italian party in the Church of Rome; unfavorable to the papal claims of supremacy and infallibility.

P. 55. "Louis the Great." Louis XIV.

P. 59. "Louis XVIII." The son of the preceding king, who would have been Louis XVII. had he lived to ascend the throne, died at the age of ten years. He was proclaimed king after the execution of his father Louis XVI., but died before the troublous times were settled.

P. 74. "Metternich" [met-er-nik. The capital k indicates the German sound, guttural and aspirated, which must be heard before it can be learned.]

P. 75. "Le Congrès danse bien," etc. The translation of this French sentence is to be found on the margin of the page.

P. 80. "Casus belli." A Latin expression meaning a cause of war.

P. 82. "Mēph-is-tōph'ē-lēs." "One of the seven chief devils in the old demonology, the second of the fallen archangels and the most powerful of the infernal legions after Satan. He figures in the old legend of Dr. Faustus as the familiar spirit of that magician. To modern readers he is chiefly known as the cold, scoffing, relentless fiend of Goethe's "Faust."

"Espionage" [ēs'pī-ō-nāzh]. The practice or employment of spies; secret watching.

P. 83. "Patriarchal." Compounded from the two Greek words for father and leader or chief. That form of society which was held together by authority and protection of the oldest valid male ascendant.

"Ep-i-mē-nid'ī-ān." Ep-i-men'ī-dēs was a poet and hero of Crete who lived in the seventh century, B. C. Many fabulous stories are connected with his life, one of which is that he passed fifty-seven years in deep sleep in a cavern.

"Savants" [sā-vān; the capital n indicates the French nasal sound, nearest like ah spoken with a nasal tone]. From the French verb *savoir*, to know. Persons of learning, eminent for acquirements.

P. 84. "Au-ton'o-my." The Greek words for self and to hold sway give the origin of this term which means self-government.

P. 86. "In-qui-si'tion." A court or tribunal for the examination and punishment of heretics.

P. 91. "Anachronism" [an-ak'ro-niz'm]. From a Greek word signifying to refer to a wrong time. A mistake in the order of time; the placing of an event too early.

P. 92. "Tri-color." The flag of France adopted during the Revolution, consisting of three equal parts, blue next the mast, red at the fly, and white between.

P. 93. "Thiers" [te-ār].—"Guizot" [gē-zō].

P. 95. "Béranger" [bā-rōn-zhā].

"Invalides" [ān-vā-lēd]. An asylum for veteran soldiers founded in 1670, by Louis XIV. The tomb of Napoleon is in the church of St. Louis, which forms a part of the Invalides.

P. 97. "Menage" [mā-nāzh]. French. Household management.

"Bourgeois" [boor-zhwā]. A man of middle rank in society.—*Bourgeoisie* [boor-zhwā-zē]. The French middle class.

P. 98. "Hotel de Ville." The city hall.

P. 99. "Cavaignac" [kā-vān-yāk].

P. 100. "Beauharnais" [bō-ār-nā].

P. 104. "Archæology" [ār-kē-ōl'o-jy]. The Greek words for beginning and discourse form this derivative, which is defined as the science of antiquities, such as the remains of buildings, implements, inscriptions, and other relics.

P. 113. "Cekhs." More commonly written Czechs; pronounced chēks.

P. 114. "Windischgrätz" [vin'dish-grätz].

P. 116. "Jellacic" [yēl'ā-chich]. Written also Jellachich.

P. 118. "Görgey" [gor'geh-e, both g's hard as in go].

REQUIRED READINGS IN THE CHAUTAUQUAN.

"SOCIAL LIFE IN ENGLAND IN THE NINETEENTH CENTURY."

1. "Wattle and daub." "A rough mode of building huts, cottages, etc., of interwoven twigs plastered with mud or clay."

2. "'Postle spoons." Spoons having on the handles, usually at the ends, the figures of the Apostles. They were made in sets of twelve that each Apostle might be represented.

3. "Christ Cross Row." [Pronounced kris-kros.]

The English word, crisscross, is a corruption of Christ's cross, the intersecting of the lines suggesting the cross.

4. "Pater noster." The Lord's prayer; so named from the first two Latin words, *Pater noster*, our Father.

5. "Hours." Certain prayers which are to be repeated at certain times of the day.

6. "The Restoration." The re-establishment of the English monarchy in 1660, when King Charles II. came to the throne after Cromwell and the Commonwealth.

7. "Fleet Prison." A famous institution of great historical interest as the prison of religious offenders on both sides under Queen Mary and Queen Elizabeth.

8. "Loving cups." Wine cups intended for several persons to drink from and to pass from hand to hand. They commonly have several handles.

9. "12 Chas. II. c. 23." The twenty-third chapter of the Statutes of Parliament enacted in the twelfth year of King Charles II.

10. "Teste." According to the testimony of; witnessed by.

11. "*Satiro mastix*." A satire on Ben Jonson. The subtitle of the work is "The Untrussing of the Humorous Poets."

12. "Burnt my pype." Put it in the fire to cleanse it.

13. "Prophylactic" [prōf-i-lāk'tik]. A preventive, a medicine which protects against disease.

14. "Pelle melle." A game in which a wooden ball was driven through an iron ring or hoop with a mallet. Croquet.

15. "Banstead Downs." The Epsom race course, where the "Derby" is run.

16. "The-ŕ-bō." An instrument like a large lute, having two necks and two sets of pegs.

17. "*Vide*" etc. See Pepys here and there, in many different places.

18. "Empirics." Experimenters in medical practice; quacks, charlatans.

19. "Sale rover." So called from the port of Sale on the coast of Morocco.

"THE BRITISH PARLIAMENT."

1. "Heiring." Inheriting.

2. "39 and 40 Victoria c. 59." The fifty-ninth chapter of the Statutes of Parliament enacted in the 39th and 40th years of the reign of Queen Victoria.

3. "Temporal peers." Peers of the rank of dukes, marquises, earls, viscounts, and barons, qualified to sit in the House of Lords; so called to distinguish from the spiritual peers, or the prelates also entitled to the same honor.

4. "Freehold." A term applied to land held by full legal tenure; any absolute ownership or possession.—"Copyhold" denotes a tenure for which the

tenant has nothing to show except the rolls made by the steward of the lord's court.—"Leasehold" is a tenure by lease.

5. "Budget." The annual financial statement which the chancellor of the exchequer makes in the House of Commons.

"KOSSUTH AND HUNGARIAN NATIONALITY."

1. "St. Wenceslas." The royal family of the Hapsburgs were in power in Austria and spread their dominion over several surrounding states, among them, over the lands of the crown of St. Wenceslas, which included Bohemia, Moravia, and Silesia; and the lands of the crown of St. Étienne, or St. Stephen, including Hungary. Bohemia was conquered in the sixth century A. D. by the Slavic Czechs who also obtained Moravia, and remained in power until the ninth century when the Magyars conquered Moravia. The Bohemians, then under the reign of St. Wenceslas, their king, sought connection with Germany. In 1547 Ferdinand of Austria, who had been crowned king of Bohemia, made the crown hereditary in his house.—The Magyars in the ninth century conquered Hungary and in the year 1000, their king, Stephen I. (Étienne), obtained from Pope Sylvester II. the crown and the title of apostolic king, and afterwards the appellation of saint.

2. "Bureaucracy" [bū-rō'krä-sy]. "The undue extension of bureaus [or forces for transacting particular branches of public business] in the departments of government, or the use by them of undue influence or authority."

3. "Golden Bull." "A Hungarian Magna Charta of freedom and privileges, including the right of armed resistance to tyranny"; it was extorted from the king by the nobility.

4. "Jacobinism" [jäck'-o-bin-ism.] Unreasonable opposition to legitimate government. The word comes from a French revolutionary club, the Jacobins, founded in 1789, and named from its place of meeting, an old convent of the Dominican friars, or Jacobins.

5. "Carbonari" [kär-bo-nä're.] Members of a secret political organization founded near the beginning of the present century for the purpose of changing Italy into a republic. The name means charcoal burners; the place for their meeting was called the "hut"; its interior was the "place for selling charcoal"; its surroundings, the "forest"; and the political opponents were "wolves."

6. "Riego" [re-a'go]. The leader of the military insurrection which broke out in Spain for the purpose of restoring the liberal constitution of 1812 which had been declared null and void by Ferdinand VII.

7. "Decembrists." Those who conspired against Czar Nicholas at the time of his accession to the Russian throne in December, 1825.

8. "Young Germany." A literary school led by Heinrich Heine (1799-1856), the celebrated German poet and critic. It partook much less of Heine's poetical gifts than of his political aspirations, which aimed to liberate manners, religion, and politics from the old conventional trammels.

9. "Constituent Assembly." The first of the Revolutionary assemblies, in session 1789-1791. Its chief work was the formation of the constitution, whence its name.

10. "Transleithan" [trans-li'than]. Beyond the Leitha, a river forming part of the boundary between Austria and Hungary; applied to that division of the Austro-Hungarian empire which has its seat at Budapesth.—[Sis-li'than.] This side of the Leitha; applied to that part of the empire which has its seat at Vienna.

11. "Mazzini" [mät-see'nee]. (1826-1889.) An Italian patriot and revolutionist.

12. "*Pesti Hirlap*." The Pesth journal.

13. A florin is equal to forty-one cents.

14. "Intransigentism" [in-trän'si-jen-tism]. The doctrine of the intransigents or irreconcilables. The members of a radical party in Spain which in 1873 fomented an insurrection, were called Intransigentists.

15. "Hegemony" [he-jēm'o-ny]. From a Greek word meaning leader. Leadership, dominant influence or authority.

"SUNDAY READINGS."

1. "Compte" [kont], Auguste. (1798-1857.) A French philosopher of the system of positivism.

2. "Plato." (About 429-348 B. C.) A Greek philosopher.

3. "*Agape*" [äg'a-pe]. The love feast of the primitive Christians, which usually accompanied the communion.

4. "Hannibal." (248-183 B. C.) The great Carthaginian general.

5. "Re-nan," Ernest. (1823-1892.) A French philosopher, critic, and historian.

6. "Lucilius." (149-103 B. C.) A Latin satiric poet.

7. "Lucian." A Greek writer of the second century, A. D.

8. "Horace." (65-8 B. C.) A great Latin poet.

"SCIENCE AT THE BEGINNING OF THE SEVENTEENTH CENTURY."

1. "Treviranus" [trä-ve-rä'noos], Gottfried Reinhold. (1776-1837.) A German naturalist.

2. "Lamarck" [lä-mark'], Jean Baptiste Pierre Antoine de Monet de. (1774-1829.) A French naturalist.

3. "Linne" [līn-nä], Karl von. The name is more commonly written Linnæus [līn-nee'ūs.] (1707-1778.) The great Swedish botanist.

4. "Wolff" [wölf], Caspar Friedrich. (1733-1794.) A German anatomist.

5. "Bonnet" [bon-nä'], Charles de. (1720-1793.) A Swiss naturalist and philosopher.

6. "Haller" [hāl'er], Albrecht von. (1708-1777.) A Swiss physiologist.

7. "Kant," Immanuel. (1724-1804.) A German metaphysician, founder of the Critical or Transcendental school of philosophy.

8. "Herder," Johann Gottfried. (1744-1803.) A German philosopher, author, and preacher.

9. "Goethe" [gō'teh—the sound of the ö is unlike anything in English, Webster says, "but it is nearest to that of *u* in *fur*, or *e* in *her*"], Johann Wolfgang von. (1749-1832.) "The most illustrious name in German literature and one of the greatest poets of any age or country."

10. "Pseudo" [su'dō]. A prefix derived from the Greek language, meaning false, counterfeit.

11. "Evolution." The word is derived from the Latin *evolvere*, to unfold or untwine; *e* or *ex*, meaning out and *volvere*, to roll.

12. "Epigenesis" [ep-i-jen'e-sis]. A Greek derivative from *epi* upon or to, and *genesis*, growth.

13. "*Theoria Generationis*." Latin; "Theory of Generation."

14. "*Philosophie Zoologique*." French; "Zoölogical Philosophy."

15. "*Biologie*." German; "Biology."

16. "Cuvier" [kü-ve-ä], Georges Chrétien Léopold Frederic Dagobert, Baron. (1769-1832.) An illustrious French philosopher, statesman, and author, and one of the greatest of naturalists.

17. "Pröl-e-göm'e-na." The plural form of *prolegomenon*, a Greek derivative from a verb meaning to foretell. "A preliminary observation; chiefly used in the plural and applied to an introductory discourse prefixed to a book or treatise."

18. "Physicist" [fiz'i-sist]. One versed in physics, or the science of nature. The word comes from a Greek word meaning nature.

19. "Corollaries" [kor'ol-la-riz]. From a Latin word meaning a garland of flowers—see *corolla*—or a present. In mathematics it is applied to a proposition which is incidentally proved in proving another; hence, any inference drawn in a similar way. As the present of a garland, or any gift, is something beyond what is due, hence is something added or superfluous, etymologists think the word very logically points to this origin.

20. "Turgot" [tür-gō, the sound of the French *ü* can be only approximately represented by the English *u* in *full* or *oo* in *good*; it has no exact English equivalent], Anne Robert Jacques, Baron de l'Aulne. (1727-1781.) A great French economist and financier.

21. "Sorbonne" [sôr-bon]. A theological college in the University of Paris, founded in 1252 by

Robert de Sorbon. It was suppressed in 1789.

22. "Montesquieu" [mon-tes-qü], Charles Louis de Secondat, Baron. (1689-1755.) A French jurist and philosopher.

23. "Voltaire," François Marie Arouet. (1694-1778.) A renowned French author, a poet, philosopher, historian, satirist.

24. "Bossuet" [bos-sü-ä], Jacques Bénigne. (1627-1704.) A French bishop and pulpit orator.

25. "Ecraser," etc. "Root out or destroy what is infamous." By infamous is understood superstition, under which name Voltaire included the Christian religion.

26. "Philistine." Uncultured, commonplace. This use of the word sprang from its application by German students in the universities, who looked upon themselves as "the chosen people," or "the children of light," to the people of the towns whom they regarded as their enemies or "the children of darkness."

27. "Rousseau" [roo-sö'], Jean Jacques. (1712-1778.) A French philosopher and writer.

28. "Hamann" [hä'man], Johann Georg. (1730-1788.) A German philosopher.

29. "Winckelmann" [wink'-el-män], Johann Joachim. (1717-1768.) A German archæologist.

30. "Connoisseur." [kon'nis-sür]. Derived from a Latin verb meaning to know. A critical judge of art.

31. "Lessing." Gotthold Ephraim. (1729-1781.) A German author.

32. "Wahrheit," etc. "Truth and fiction."

33. "Süssmilch" [soos'milk], Johann Peter. (1706-1767.) A German Lutheran minister.

34. "Storm and Stress." "A name given to a period in German literary history (about 1770 to 1790) influenced by a group of younger writers whose works were characterized by passion and reaction from the old methods; hence a proverbial phrase for unrest or agitation."

35. "Philological" [fil-o-loj'i-kal]. Pertaining to language or to words. Derived from two Greek words meaning loving and speech.

36. "Cosmos." The universe or universality of created things. From a Greek word meaning order, harmony, world.

"THE NEWSPAPER PRESS OF EUROPE."

1. "Ha'penny." The English penny is equal to about two cents United States currency; a ha' penny, to one cent.

2. "La Nacion." The nation.

3. "Shilling." The English shilling is equal to

twenty-five cents in the currency of the United States.

4. "Independence Belge." The Belgian independent.

5. "Petit Journal." The little journal or paper.

6. "Figaro" [fe-gä-rö] is the name of a character in Beaumarchais' comedies who was noted for his adroitness in outwitting all with whom he was thrown in contact.

7. "Temps." The times.

8. "Gaulois." The Gauls; as an adjective, pertaining to the Gauls or the old French.

9. "Eclair." The lightning.

10. "Berliner," etc. The Berlin local advertiser.

11. "Vossische Zeitung." The alert, dextrous, cunning (literally foxlike) newspaper.

12. "Berliner Tageblatt." The Berlin daily.

13. "Nachrichten." The news or tidings.

14. "Zeitung." The newspaper, or gazette.

"THE GERMANS."

1. "Aryan family." The primitive people who are supposed to have lived in prehistoric times in Central Asia, from whom sprang the Hindu, Persian, Greek, Latin, Celtic, Teutonic (or Germanic), and Slavonic races.

2. "Das Alte stürzt," etc. The old decays, times change; and new life blooms from the ruins.

3. To be found in "The Holy Roman Empire," p. 363.

4. "Cinque Cento" [chén'kwä chän'to]. Italian for fifteen hundred. The sixteenth century with reference to Italy, and especially with reference to the fine arts of that period. In this century the Renaissance—the revival of art, literature, etc.—occurred.

5. "Verona, and other Lectures." By John Ruskin, D.C.L., LL. D.

6. "Hanse-towns." "A medieval confederation of cities of northern Germany and adjacent countries, at one time about ninety, with affiliated cities in nearly all parts of Europe, for the promotion of commerce by sea and land, and for its protection against pirates, robbers, and hostile governments. . . . Its origin is commonly dated from a compact between Hamburg and Lübeck, in 1241."

7. "The German monk who discovered gunpowder." The true origin of the discovery of gunpowder is buried in obscurity. Tradition and literature generally ascribed it to Berthold Schwarz, a German monk who lived in the fourteenth century.

8. "Inventor of the printing press." Johann Guttenberg. (1400-1468.)

9. "Moscovite." Russian.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"THE GROWTH OF THE ENGLISH NATION."

1. Q. How is the life story of a nation largely determined? A. By inheritance and environment.
2. Q. Over how much of the world does the English government hold control to-day? A. One fourth of the land area of the globe.
3. Q. For how long have the English people repelled invaders and maintained their national integrity? A. Since the twelfth century.
4. Q. What gives England, situated in the latitude of Labrador, the climate of Virginia? A. The Gulf Stream.
5. Q. How are the four political divisions of the United Kingdom described? A. As under one government for centuries, yet each preserving a marked individuality.
6. Q. What is known of the original inhabitants of Great Britain? A. Nothing; the only trace left of them is an occasional etching or engraving on rock or on bone, made by cave dwellers.
7. Q. What peoples successively inhabited the islands before the English conquest? A. The Iberians, the Celts, the Romans.
8. Q. For how long did the Romans maintain power in Great Britain? A. Less than four centuries.
9. Q. What bands of sea rovers then in succession forced an entrance into the islands? A. The Jutes, the Saxons, the Angles.
10. Q. When did Britain, under the sway of the last comers, become England? A. In the seventh century.
11. Q. What other great event marks this century in English history? A. The conversion of the people to Christianity.
12. Q. Under what name was there for a time in the ninth century, a United England? A. The Saxon Heptarchy.
13. Q. What common danger kept these hitherto warring states bound together? A. The invasion of the Northmen.
14. Q. Who, belonging to this period, stands out as perhaps the most perfect character in history? A. King Alfred.
15. Q. What was the Witenagemot? A. The council of wise men who made the laws.
16. Q. When and under whom did the Normans become the dominant people in England? A. In 1066 at the battle of Hastings (or Senlac) under William the Norman.
17. Q. What noted building still standing bears witness to one of William's methods for gaining authority? A. The Tower of London.
18. Q. What is meant by the feudal relation? A. The reciprocal obligations of lord and vassal, the lord granting land and protection, the vassal giving stipulated service.
19. Q. In what did the Conqueror's work reach its climax? A. In the Salisbury oath and the Domesday Survey.
20. Q. What event disturbed the reign of William I.? A. The revolt of the barons.
21. Q. What title did Henry I. gain on account of his maintenance of law and order? A. The Lion of Justice.
22. Q. During the quarrel for rule between Stephen and Matilda, what cruelly oppressed the tillers of the soil? A. The filling of the land with strong castles and castle-works.
23. Q. What intellectual effect had the Norman Conquest upon England? A. It brought the land in touch with the learning of the continent.
24. Q. During the long struggle between the kings and the barons on which side did the church cast its influence? A. As a rule, on the side of royalty.
25. Q. How was the population of Norman England divided between the feudal nobility and the common people? A. In the ratio of three to ninety-seven per cent.

"EUROPE IN THE NINETEENTH CENTURY."

1. Q. How is the nineteenth century characterized? A. As the most brilliant in the history of human achievement.
2. Q. What two ideas have controlled the political life of Europe for the last hundred years? A. Democracy and nationality.
3. Q. What event overturned the society of old Europe? A. The French Revolution.
4. Q. What was the general character of government before the French Revolution? A. An autocratic monarchy supported by a privileged nobility and a wealthy established church.
5. Q. What formed one of the most majestic survivals of feudal Europe? A. The Holy Roman Empire.
6. Q. Who formed the National Assembly of the French in which the work of national regeneration began? A. The representatives of the common people, who after a long disagreement with the two privileged orders in a meeting of the States General in 1789, voted themselves to be the Assembly.
7. Q. What formed the beginning of the work

of this Assembly? A. The complete abolition of feudal customs and privileges.

8. Q. How did the king plot to restore the absolute throne? A. He sought to flee and to seek foreign help in reinstating himself.

9. Q. What serious question had the new Legislative Assembly to face? A. The dissatisfaction of all the monarchs in Europe over the changes in France.

10. Q. By what act did the French Revolution begin? A. By a declaration of war against Austria, whose acts had been construed as hostile.

11. Q. How did the Paris mob first manifest its frenzy? A. By the destruction of the Tuileries.

12. Q. In what act before the Revolution had this mob learned its power? A. The demolishing of the Bastille.

13. Q. What formed the war cry of the new crusade? A. The rights of man.

14. Q. What fate did Louis XVI. suffer? A. He was guillotined.

15. Q. In what body was supreme executive power vested during the Reign of Terror? A. In the Committee of Public Safety.

16. Q. What changes in government rapidly succeeded? A. The Directory, the *coup d'état* of Napoleon, the Consulate, the empire.

17. Q. What was the first care of Napoleon after he became consul? A. To systematize the government.

18. Q. What will commemorate the name of Napoleon after his battles are forgotten? A. His codification of the laws.

19. Q. What object secured by the Concordat was deemed of first importance by Napoleon? A. The reconciliation of France with the Church.

20. Q. What occasioned a renewal of war between France and England? A. The refusal of the latter to surrender Malta.

21. Q. How did Napoleon attempt to ruin England after he had conquered Austria and Prussia? A. He compelled the continental nations to cease trading with England.

22. Q. When did the area of the French empire reach its greatest extent? A. In 1810.

23. Q. How was war between Russia and France precipitated? A. By the alliance of France and Austria through the marriage of Napoleon and Maria Louisa.

24. Q. Where did Napoleon reach the limit of his invasions into foreign lands? A. At Moscow.

25. Q. When was Napoleon first compelled to abdicate his throne, and when was he finally de-

feated? A. At the siege of Paris in 1814, and at Waterloo in 1815.

26. Q. By what means was the Bourbon king restored? A. By a million foreign bayonets and not by the voice of the French people.

27. Q. What followed the great social upheaval of the French Revolution? A. The international wars which made the story of Europe so bloody for a quarter of a century.

28. Q. What were the most important results in the relations between France and England in the next few years? A. England wrested Canada from France; France aided the American colonies to cut loose from England; and England gained her maritime and commercial supremacy.

29. Q. In what one word may the permanent results of the Revolution in France be summed up? A. Equality.

30. Q. The history of European diplomacy is marked by what three memorable congresses? A. Those of Westphalia, Vienna, and Berlin.

31. Q. What was the object of the Congress of Vienna? A. To destroy the ideas of the French Revolution and to put Europe back where it was in 1789.

32. Q. Who was the ruling spirit of this Congress? A. Metternich, the prime minister of Austria.

33. Q. What famous American doctrine was promulgated to prevent the interference of European powers in the affairs of the New World? A. The Monroe Doctrine.

34. Q. By what measure did France become a constitutional monarchy? A. By the royal charter of 1814.

35. Q. What brought on the second fall of the Bourbon dynasty? A. The abrogation of the constitution by the king, Charles X.

36. Q. What overthrew Louis Philippe, the citizen king, who reigned for the next eighteen years? A. The electoral reform.

37. Q. Who was elected the first president of the second French republic? A. Louis Napoleon Bonaparte.

38. Q. What was the result of the Revolutionary ideas in Germany? A. The forming of one united nation out of the loose federation of independent governments.

39. Q. How are the Austrian dominions characterized? A. As including the most complicated tangle of races and tongues in Europe.

40. Q. What people have been most prominent in Austrian politics during the century? A. The Hungarians.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

ENGLISH HISTORY AND LITERATURE.—I.

1. What were the early writers of English history called?
2. What is said to have been the first complete philosophical history?
3. By whom was the modern historical novel created?
4. What prominent Englishman wrote a History of the World while in prison?
5. Who is considered the most popular historian of modern times?
6. What noted English author is said to be the most original historian of this century?
7. What historical novel, founded on English history of the sixteenth century, was written by an American?
8. Who wrote a history of his own country for children?
9. For what work on English history was John Arbuthnot noted?
10. What was the first important work advocating free trade in England?

WOMAN'S WORLD.—I.

1. How long a time after there were colleges for boys in Massachusetts elapsed before colleges for girls were founded?
2. While the colonial fathers still barred the doors of even the unpretentious little schoolhouses of the free public schools to girls, what condition as regards women existed in the Bologna University?
3. Where, when, and by whom was founded the first female seminary in the United States?
4. Through the incentive of what woman's efforts was the first appropriation of public funds for the higher education of women made, and by what state?
5. What one affiliated college in the world has received the full official sanction and recognition from the university with which it is connected?
6. In what part of the United States is the higher education of women generally identical with co-education?
7. Who were the first three women members of the American Association for the Advancement of Science?
8. What was the first college to grant real degrees to women?
9. What is the first English institution founded to fit women with a thorough professional education?
10. Through the exertions of what woman were women admitted to the local examinations of Cambridge in 1865 and soon after in Oxford?

J-Oct.

ART.—I.

1. What connection is there between the words art, arm, artisan, article, articulate, as they all come from one root *ar*, passing through several languages?
2. What is the difference between the words relief and perspective as applied to painting?
3. What is the meaning of the abbreviation *pinx.* often found on pictures after the artist's name?
4. Upon the accuracy of what five elementary traits does the merit of a painting rest?
5. With what aim in view did all primitive races make their first attempts at painting?
6. What was the object of all the first works of art as such?
7. How far back can the earliest attempts at painting be traced?
8. From the wall paintings of what famous grottoes have modern Egyptologists derived most of the existing knowledge of the life of the ancient Egyptians?
9. Papyrus rolls containing paintings and called the "Book of the Dead" were often placed in the graves of deceased persons in Egypt; what formed the theme of the pictures?
10. To what people is due the introduction of landscape painting?

CURRENT EVENTS.—I.

1. What origin has been ascribed to the word tariff different from that given by the leading lexicographers?
2. When did the first tariff act pass the United States Congress?
3. When was passed the first essentially protective tariff act?
4. What was known as the "tariff of abominations"?
5. What clause in the recent tariff bill, placing certain objects on the free list, merits the commendation of all cultured people regardless of party?
6. To what extent did the result of the Debs trial prove the constitutional authority of the nation to extend?
7. What warriors in the Chinese army now fighting against the Japanese are known as the Black Flags?
8. What part of the French anti-anarchist bill recently passed has been criticised as a menace to the foundation of civil liberty?
9. Under whose control is the trial of accused anarchists placed in France?
10. When was the town of Pullman founded?

THE C. L. S. C. CLASSES.

1882-1898.

CLASS OF 1895.—"THE PATHFINDERS."

"The truth shall make you free."

OFFICERS.

President—Dr. W. F. Crafts, Pittsburg, Pa.
Vice Presidents—Prof. H. B. Adams, Baltimore, Md.; the Rev. J. B. Morton, Winter Park, Fla.; Mrs. Mary Davenport, Brooklyn, N. Y.; George P. Hukill, Oil City, Pa.; Robert A. Miller, Canton, O.; Mrs. H. S. Hawes, Richmond, Va.
Recording Secretary—Miss Mary E. Miller, Akron, O.
Corresponding Secretary—Miss Jane Mead Welch, Buffalo, N. Y.
Treasurer—R. M. Alden, 625 Maryland Avenue, Washington, D. C.
Trustee—George Hukill, Oil City, Pa.
Historian—Miss Janette Trowbridge, New Haven, Conn.
 CLASS FLOWER—GERANIUM.

THE Class of '95 was unusually well represented at Chautauqua this season. The year preceding graduation often finds few members of a given class at Chautauqua but '95 made a fine showing and took enthusiastic and personal interest in the decoration of the Hall of Philosophy, which it fell to their lot to superintend.

A PLEASANT suggestion has been made by '95's that the cottage holders at Chautauqua use their class flower, the nasturtium, quite generally in decorations next year. This would be a graceful recognition of the graduating class and as the flower blooms in many colors and in great profusion during July and August, a great variety of effects could be produced.

CLASS OF 1896.—"TRUTH SEEKERS."

"Truth is eternal."

OFFICERS.

President—The Rev. Chas. C. Johnson, Arcade, N. Y.
Vice Presidents—R. C. Browning, Orange, N. J.; Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; F. G. Lewis, Manitoba; Oliver Ellsworth, Niles, Cal.; Mrs. Wheaton Smith, Detroit, Mich.
Corresponding Secretary—Miss Anna J. Young, 237 Wylie Ave., Pittsburg, Pa.
Recording Secretary—Miss Grace G. Merritt, Montclair, N. J.
Treasurer and Class Trustee—John A. Seaton, Glen Park Place, Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.
 CLASS EMBLEM—A LAMP.

CLASS OF 1897.—"THE ROMANS."

OFFICERS.

President—Prof. F. J. Miller, University of Chicago.
Vice Presidents—Prof. Wm. E. Waters, Cincinnati, O.; Mr. A. A. Stagg, Chicago, Ill.; Mrs. A. E. Barber, Bethel, Conn.; Miss Jessie Scott, Miss. ; Mrs. M. J. Gawthrop, Philadelphia, Pa.; Mrs. G. B. Driscoll, Sidney, O.; Mrs. Carrie V. Shaw-

Rice, Tacoma, Wash.; the Rev. James E. Coombs, Victoria, B. C.; Miss Emily Green, South Wales; Charles E. Boyd, Cambridge, Mass.

Secretary—Miss Eva M. Martin, Dayton, O.

Treasurer and Trustee—Shirley P. Austin, Meadville, Pa.

CLASS EMBLEM—IVY.

CLASS OF 1898.—"THE LANIERS."

"The humblest life that lives may be divine."

OFFICERS.

President—Walter L. Hervey, New York City.
Vice Presidents—Clifford Lanier, Montgomery, Ala.; Dr. W. G. Anderson, New Haven, Conn.; Dr. Richard T. Ely, Madison, Wis.; Dr. J. M. Buckley, New York City; the Rev. Mr. Parker, New Orleans, La.; Miss J. Solomon, South Africa; Miss Elliot Henderson, Montreal, Can.; the Rev. Mr. Chalfont, China; Dr. J. E. Williams, Buffalo, N. Y.; Mrs. Josephine R. Webber, Waltham, Mass.; Dr. J. W. Hartigan, Morgantown, W. Va.
Treasurer and Trustee—The Rev. Mr. Whistler, Kenton, O.
Secretary—Miss Elizabeth Brown, Janesville, Wis.
 CLASS FLOWER—VIOLET.

THE Class of '98 has fairly started on its career and the outlook is very hopeful. More than three hundred and fifty persons joined the class at Chautauqua and at many of the summer Assemblies the enrollment was unusually large.

THE Class of '98 enrolled at Chautauqua is remarkable alike for the long list of its members and for the prominent people found among them. At its head as president is Pres. W. L. Hervey of the Teachers' College, New York, and the new principal of the Teachers' Retreat at Chautauqua. Among the first to join was Dr. J. M. Buckley, editor of the *New York Christian Advocate*. The Rev. G. M. Brown, field secretary of the C. L. S. C., counts himself a member. Dr. Edwin A. Schell, general secretary of the Epworth League, and Dr. S. A. Steel, secretary of the Epworth League of the Methodist Episcopal Church, South, are both enrolled, as is also Miss Margaret Mather, president of the Girls' Club. Among the representatives from foreign lands are the Rev. and Mrs. W. P. Chalfont of the Presbyterian Press, Shanghai, China, and Mr. J. L. Ransom of Kingston, Jamaica.

OWING to an extraordinary interest in the South and the request from the new Alabama Assembly that the class might adopt the name of "The Laniers," the class gathered at Chautauqua, whose duty it is to select name, motto, etc., unanimously voted to grant the request of the southern members; and so '98 bears as its name that of two poets whose works have already won their way into the hearts of the nation. Its motto, "The humblest life that lives

may be divine," is taken from a poem by Clifford Lanier and the flower very appropriately chosen is the violet. The full poem from which the motto is taken reads,

"The humblest life that lives may be divine,
Christ changed the common water into wine,
Star-like comes Love from out the magic East,
And Life ahungered finds his fast a feast."

AMONG many pleasant gatherings held by the Class of '98 was the occasion of their welcome into the '90 class room in the Union Class Building. The exercises were informal and the two classes entered into the good fellowship of the occasion most heartily. The '98's became very enthusiastic about their share in the equipment of the Class Building and at one of their later meetings, having already begun to appreciate the advantages of their class headquarters, they subscribed a goodly sum toward the completion of the building.

GRADUATE CLASSES.

CLASS OF 1894.—"THE PHILOMATHEANS."

"*Ubi mel, ibi apes.*"

OFFICERS.

President—The Rev. A. C. Ellis, D.D., Oil City.
Vice Presidents—The Rev. D. A. Cunningham, D.D., Wheeling, W. Va.; the Rev. E. D. Ledyard, D.D., Steubenville, O.; the Rev. L. A. Banks, D.D., Brooklyn, N.Y.; J. A. Moore, Pittsburg, Pa.; Mrs. E. H. Bunnell, New Haven, Conn.; Miss Carrie S. Hamill, Keokuk, Ia.; Mrs. A. G. Brice, Chester, S. C.; the Rev. Dr. Livingston, Toronto, Canada; the Rev. J. W. Lee, D.D., St. Louis, Mo.; Mrs. J. A. Leanberger, Chefoo, China; the Rev. J. A. Cosby, Aurora, Ill.

Recording Secretary—The Rev. J. B. Countryman, Akron, N. Y.

Corresponding Secretary—Miss Anna M. Thompson, Chautauqua, N. Y.

Treasurer—Henry M. Hall, Titusville, Pa.

Class Trustee—W. T. Everson, Union City, Pa.

CLASS FLOWER—CLOVER.

CLASS OF 1893.—"THE ATHENIANS."

"*Study to be what you wish to seem.*"

OFFICERS.

President—The Rev. M. D. Lichter, Sharpsburg, Pa.

Vice Presidents—The Rev. A. T. Ashton, Hamilton, O.; the Rev. Chas. D. Thayer, Minneapolis, Minn.; the Rev. D. T. Timmons, Tyler, Tex.; Mrs. A. D. Le Hommedieu, Jersey City, N. J.; Mrs. John Greene, Buffalo, N. Y.; Mrs. Robert Gentry, Chicago, Ill.; Miss Clark, Washington, D. C.; Miss A. D. C. Orr, Omaha, Neb.; Miss Kate McGillioray, Ontario, Canada.

Secretary—Miss Lelia Cotton, Griggsville, Ill.

Treasurer—Prof. W. H. Scott, Syracuse, N. Y.

Class Trustee—George E. Vincent, Buffalo, N. Y.

CLASS EMBLEM—ACORN.

CLASS OF 1892.—"THE COLUMBIA."

"*Seek and ye shall obtain.*"

OFFICERS.

President—T. E. McCray.

First Vice President—Dr. F. W. Gunsaulus, Chicago, Ill.

Second Vice President—W. J. Boothe.

District Vice Presidents—Mrs. J. H. Vincent, Topeka, Kan.; Mrs. J. L. Hurlbut, New York; Mrs. Frank Beard, Chicago, Ill.; Miss Lillian B. Clarke, New York; C. L. Williamson, Ky.; Miss Evelyn Rosborough, S. C.

Corresponding and Recording Secretary—Mrs. Harriet A. Cooke, Grand Rapids, Mich.

Treasurer and Trustee—J. D. Clarkson, Carthage, Mo.

Class Historian—Prof. Lewis Stuart, Lake Forest, Ill.

CLASS FLOWER—CARNATION.

CLASS OF 1891.—"THE OLYMPIANS."

"*So run that ye may obtain.*"

OFFICERS.

President—The Rev. J. M. Durrell, D. D., Tilton, N. H.

Vice Presidents—The Rev. J. S. Ostrander, Brooklyn, N. Y.;

Dr. H. R. Palmer, New York City; W. H. Wescott, Holley, N. Y.; Mrs. L. E. Hawley, Buffalo, N. Y.; Miss Mary E. Chapman, Concord, N. C.; Mrs. Harriet Buel, Buffalo, N. Y.; Mrs. Mary A. Barkdull, Sidney, O.; Mrs. Wm. Breedon, Santa Fé, New Mexico; Mrs. J. S. Ostrander, Brooklyn, N. Y.; Mrs. J. G. Ogden, Greenville, Pa.; Mrs. Geo. T. Guernsey, Independence, Kan.

Treasurer—Miss C. L. Sargent, 361 Macon St., Brooklyn, N. Y.

Secretary—Mrs. E. C. Janes, Randolph, N. Y.

Asst. Secretary—Miss J. E. Barber, Jamestown, N. Y.

Trustee—W. H. Wescott, Holley, N. Y.

Class Historian—Miss M. A. Daniels, Chautauqua, N. Y.

CLASS FLOWERS—LAUREL AND WHITE ROSE.

IN order to raise funds the Class of '91 has adopted the plan of selling, for fifty cents each, photographs of Dr. Palmer. This likeness is desirable to all members of the class, who may obtain it from the treasurer, Miss C. L. Sargent, 361 Macon St., Brooklyn, N. Y.

CLASS OF 1890.—"THE PIERIANS."

"*Redeeming the time.*"

OFFICERS.

President—Professor D. A. McClenahan, D. D., Allegheny, Pa.

Vice Presidents—Chas. W. Nickerson, Sunbury, Pa.; Miss Carrie McKee, Remington, Ind.; Mr. Z. L. White, Columbus, O.; Mrs. Abraham DuBois, Brooklyn, N. Y.; Mr. George H. Iott, Chicago, Ill.; Miss Orpha Lyons, Ashtabula, O.; Miss Elizabeth Gunther, Racine, Wis.

Eastern Secretary—Miss L. E. Young, Brooklyn, N. Y.

Western Secretary—The Rev. H. B. Waterman, D. D., Chicago, Ill.

Class Trustee—Mr. William A. McDowell, Uniontown, Pa.

Treasurer—Mrs. P. C. Houston, Jamestown, N. Y.

CLASS FLOWER—TUBEROSE.

CLASS OF 1889.—"THE ARGONAUTS."

"*Knowledge unused for the good of others is more vain than unused gold.*"

OFFICERS.

President—Miss Laura A. Shotwell, Brooklyn, N. Y.

Vice Presidents—The Rev. W. A. Hutchinson, D. D., Jackson, O.; Miss Emma Arnold, Marietta, O.; Mrs. Dora F. Emery, Greenville, Pa.

Secretary and Class Trustee—The Rev. S. Mills Day, Honeoye, N. Y.

Treasurer—O. M. Allen, 351 Massachusetts Street, Buffalo, N. Y.

CLASS FLOWER—DAISY.

CLASS OF 1888.—"THE PLYMOUTH ROCK."

"*Let us be seen by our deeds.*"

OFFICERS.

President—The Rev. A. E. Dunning, D. D., Boston, Mass.

Vice Presidents—Mrs. D. A. Cunningham, Wheeling, W. Va.; Mrs. G. B. McCabe, Sidney, O.; Mrs. J. W. Selvage, Brooklyn, N. Y.; the Rev. L. A. Stevens, Hornellsville, N. Y.; S. C. Johnson, Racine, Wis.

Secretary—Miss Belle Douglass, Syracuse, N. Y.

Treasurer and Class Trustee—Russell L. Hall, New Canaan, Conn.

Class Chronicler—Mrs. A. C. Teller, Brooklyn, N. Y.

CLASS FLOWER—GERANIUM.

THE Class of '88, which seems to be a most prosperous member of the fraternity of C. L. S. C. classes, reports that it has a snug little sum in its treasury and its members are already anticipating the joys of their decennial four years hence. At a meeting of the class in August it voted to send a set of books and THE CHAUTAUQUAN for this year to the Look Forward Circle in the prison at Lincoln, Nebraska. This gift will be heartily appreciated by the Lincoln friends who are so deeply interested in this work.

CLASS OF 1887—"THE PANSIES."

"Neglect not the gift that is in thee."

OFFICERS.

President—Dr. Frank Russell, Bridgeport, Conn.

Vice Presidents—James H. Taft, Brooklyn; Dr. G. R. Alden, Mary's Landing, N. J.; L. B. Silliman, Bridgeport, Conn.

Eastern Secretary—Miss Cornelia Adele Teal, Brooklyn, N. Y.

Western Secretary—The Rev. Rollin Marquis, Sedalia, Mo.

Treasurer and Trustee—Dr. Frank Russell, Bridgeport, Conn.

CLASS FLOWER—PANSY.

CLASS OF 1886—"THE PROGRESSIVES."

"We study for light to bless with light."

OFFICERS.

President—Mrs. L. Knight, St. Louis, Mo.

Vice Presidents—Miss Belle F. Cummings, Wellsville, N. Y.; the Rev. R. S. Pardington, Brooklyn, N. Y.; Mrs. Groesbeck, Titusville, Pa.; Mr. Babbitt, Vermont; Mrs. S. E. Millington, Cal.; Mrs. F. A. Poole, Rochester, Minn.; Mrs. Adele A. Sargeant, Ga.; Miss S. Soule, Oneonta, N. Y.

Secretary—Mrs. R. E. Burrows, Andover, N. Y.

Treasurer—Mrs. J. D. Clarkson, Carthage, Mo.

Trustee of Class Building—Mrs. L. Knight, St. Louis, Mo.

Class Poet—Mrs. Emily Huntington Miller.

Class Historian—Miss Belle F. Cummings, Wellsville, N. Y.

CLASS FLOWER—ASTER.

CLASS COLORS—CREAM AND SHRIMP PINK.

CLASS OF 1885—"THE INVINCIBLES."

"Press on, reaching after those things which are before."

OFFICERS.

President—Mrs. A. H. Chance, Vineland, N. J.

Vice Presidents—Mrs. E. C. Weeks, New York; Mrs. Ryckman, Brocton, N. Y.; Mrs. Brown, Cutting, N. Y.; Miss Carrie Cooper, Montclair, N. J.

Secretary—Mrs. E. C. Elwell, Newark Valley, N. Y.

Treasurer—Mrs. M. L. Ensign, Chautauqua, N. Y.

Committee on Ways and Means—Miss Georgie Hall, Chautauqua, N. Y.

CLASS FLOWER—HELIOTROPE.

CLASS OF 1884—"THE IRREPRESSIBLES."

"Press forward; he conquers who will."

OFFICERS.

President—Wm. D. Bridge, Boston, Mass.

Vice Presidents—Mrs. S. J. M. Eaton, Franklin, Pa.; Mrs.

E. J. S. Baker, Chautauqua N. Y.; Mrs. J. D. Parks, Cincinnati, O.; Mr. Dexter Horton, Seattle, Wash.; George G. Miner, Fredonia, N. Y.; the Hon. John W. Fairbanks, Seattle, Wash.; Miss Nellie M. Stone, Oswego, N. Y.

Secretary—Mrs. Adelaide T. Wescott, Holley, N. Y.

Treasurer—Miss M. E. Young, Nashville, Tenn.

Trustees—Prof. W. D. Bridge, John W. Fairbanks, Miss M. E. Young.

Executive Committee—Miss Sara N. Graybill, Buffalo, N. Y.; Mrs. Amelia H. Faulkner, Hartwell, O.; Mrs. S. E. Parker, Jamestown, N. Y.; Mrs. H. H. Moore, Chautauqua, N. Y.; Lizzie F. Parmelee, Lockport, N. Y.; Miss Nellie M. Stone, Oswego, N. Y.

Honorable Counselors—Mrs. S. B. Holway, Chelsea, Mass.; Mrs. E. C. Dale, Warren, Pa.; Mrs. E. J. L. Baker, Chautauqua, N. Y.; Mrs. A. A. Warner, Philadelphia, Pa.

CLASS FLOWER—GOLDEN-ROD.

THE "Irrepressibles" are to be congratulated upon having attained their decennial year, and every one who had occasion after nightfall to visit the vicinity of the Union Class Building added congratulations on the pleasing and substantial manner in which they celebrated the event. Appropriate and attractive exercises freely interspersed with humor were observed on the afternoon of August 18, and in the evening occurred the presentation to the Assembly of the Class Electric Light, for which the light mast had already been set in front of the building.

CLASS OF 1883—"THE VINCENTS."

"Step by step we gain the heights."

OFFICERS.

President—Miss Annie Gardner, Boston, Mass.

Vice Presidents—Mrs. A. D. Alexander, Franklin, Pa.; Mrs. M. A. Watts, Louisville, Ky.

Secretary—M. J. Perrine, Rochester, N. Y.

Treasurer—Miss H. E. Eddy, Chautauqua, N. Y.

Banner Bearer—C. Tuttle, Jr., Busti, N. Y.

CLASS FLOWER—SWEET PEA.

CLASS OF 1882—"THE PIONEERS."

"From height to height."

OFFICERS.

President—Mrs. B. T. Vincent, University Park, Col.

Vice Presidents—The Rev. J. L. Hurlbut, D.D., New York; Mrs. A. M. Martin, Pittsburg, Pa.; the Rev. J. M. Fradenburg, Union City, Pa.; Judge Elliott, Dayton, O.; Miss Altie E. Cole, Wellsville, N. Y.; Mrs. G. W. Barlow, Detroit, Mich.

Treasurer—Mrs. A. D. Wilder, Chautauqua, N. Y.

Secretary—Mrs. E. F. Curtis, Geneseo, N. Y.

Trustees—Mrs. Thos. Park, Chautauqua, N. Y.; Miss Ella Beaujean, Chautauqua, N. Y.; Judge F. F. Sessions, Jamestown, N. Y.; Miss Annie Cummings, Chautauqua, N. Y.; the Rev. C. G. Stevens, Bergens, N. Y.

Necrologist—Mrs. Delos Hatch, Jamestown, N. Y.

CLASS SYMBOL—A HATCHET.

ORDER OF THE WHITE SEAL.

OFFICERS.

President—The Rev. A. F. Ashton, Hamilton, O.

Vice Presidents—Miss M. E. Young, Nashville, Tenn.; Miss C. A. Nay, Indiana; Mrs. Armstrong.

Secretary and Treasurer—Miss M. F. Lee, Holliday's Cove, W. Va.

Executive Committee—Mr. F. W. Hewitt, Granville, N. Y.; Miss McArthur, Ohio; Miss Grove, Oil City, Pa.

LEAGUE OF THE ROUND TABLE.

OFFICERS.

President—Mr. W. H. Wescott, Holley, N. Y.
Vice-Presidents—The Rev. Frank Russell, D. D.; Mrs. A. D. Wilder; Mrs. J. G. Allen.
Secretary and Treasurer—McSlayar H. Lichliter, Delaware, Ohio.
Executive Committee—Mrs. T. S. Park; Mrs. D. W. Hatch; Mrs. Burgess.

It was found that several new members during the last year have secured the coveted fourteen seals, thus making them members of this order. Thirty-

eight members of the Guild were present, representing an aggregate of eight hundred and fifty-nine seals.

GUILD OF THE SEVEN SEALS.

OFFICERS.

President—Mrs. Luella Knight, St. Louis, Mo.
First Vice President—Mrs. W. H. Wescott, Holley, N. Y.
Second Vice President—W. N. Ellis, Brooklyn, N. Y.
Secretary and Treasurer—Miss Annie H. Gardner, Boston, Mass.
Executive Committee—Mrs. Wm. Hoffman, Englewood, N. J.; Mrs. J. C. Martin, New York; Dr. J. J. Covert, Pittsburgh, Pa.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
 BRYANT DAY—November 3.
 SPECIAL SUNDAY—November, second Sunday.
 MILTON DAY—December 9.
 COLLEGE DAY—January, last Thursday.
 SPECIAL SUNDAY—February, second Sunday.
 LONGFELLOW DAY—February 27.
 SHAKESPEARE DAY—April 23.

KING ALFRED DAY—October 12.
 OTTO VON BISMARCK DAY—November 19.
 JOHN WYCLIF DAY—December 10.
 GEOFFREY CHAUCER DAY—January 7.

ADDISON DAY—May 1.
 SPECIAL SUNDAY—May, second Sunday.
 SPECIAL SUNDAY—July, second Sunday.
 INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
 RECOGNITION DAY—August, third Wednesday after the first Tuesday.

SPECIAL MEMORIAL DAYS FOR 1894-'95.

W. E. GLADSTONE DAY—February 5.
 WILLIAM WORDSWORTH DAY—March 15.
 ROBERT BROWNING DAY—April 5.
 MICHAEL ANGELO DAY—May 10.

HUGH MILLER DAY—June 17.

Now that the Assemblies for the season are over, Chautauquans who were able to attend them are happily industrious in promulgating and adapting for special classes the new plans there discussed. The newly initiated Chautauquans are starting out full of enthusiasm determined to make a record in their own lives if not in the history of circles, while the old Chautauquans are also eagerly viewing the prospects for the new year, with eyes sharpened by experience to detect all points at which improvements may be introduced, and brightened with a realization of the rich and pleasant returns which the work affords.

All of these circles, both the new and those already established, are invited to avail themselves speedily of these columns to impart to other C. L. S. C.'s their inspirations, schemes for improvement and progress, not forgetting to sign themselves in full and to give their addresses plainly.

Though as yet it is too early to report any record made in the new C. L. S. C. year, those engaged in circle work, and especially new Chautauquans, may be interested in the following accounts, which were received too late for publication in the last circle reports.

CANADA.—Electic C. L. S. C. of Westport, Nova

Scotia, organized October 1 of last year, has contributed its quota of proof in contradiction of the popular fallacy which attaches bad luck to the number thirteen. With a membership of thirteen the circle met weekly without interruption at the homes of its members. The secretary continues, "We feel that we are receiving great advantage from the course and find it helpful even in reading the current literature of the day."

NEW YORK.—On Decoration Day, No Name Circle of Brooklyn completed the tenth year of its existence. It held its closing session at the home of a family in Woodlawn, N. Y., who were among the first to enroll, and who for many years have entertained the circle on Decoration Day. Here under the whispering leaves of a maple grove a bountiful dinner was served.

From first to last No Name Circle has been a growing success, continuing among the same families with which it started, with, of course, the addition of some new members and the loss of a few from removals or causes absolutely preventing attendance. Many who were children when the circle organized have grown up under its influence and within the last two years have added their names to its roll. At the last regular meeting the youngest

member won the prize for orthoëpy on about a hundred words. Meetings are held every other week at the homes of members, with an attendance of from sixty to seventy-five. The members say they cannot afford to miss them as nowhere else can they get so much profit and entertainment in an evening.

PENNSYLVANIA.—There is an enterprising circle consisting entirely of girls at Germantown. Last year they found a great deal of profit and amusement in conducting a monthly journal, publishing in it original articles as far as possible and falling back on selections for filling in when necessary. The journal contained essays, sketches, rhymes, and stories that show considerable thought and ingenuity. Of especial interest and clearness is a short story entitled "The Contribution Stocking."

TEXAS.—Lone Star C. L. S. C. of Reagan reports excellent work and sustained enthusiasm. The programs, prepared by the members in turn, yield something new each week. A feature of one of the meetings was a guessing contest. On a table were placed a great variety of objects representing the titles of books. A handsome bouquet was offered as prize to the first person guessing the greatest number of titles. Lottery tickets were made to stand for "Great Expectations," an open rose for "A Rose in Bloom," pennies for "Hard Cash," etc.—Walnut Chautauqua Circle at Walnut Springs, has a membership of only seven, but six of these are enrolled workers, and all enthusiastic in C. L. S. C. matters. Meetings are held weekly on Saturday afternoons, and a generous rivalry exists to have the best prepared lesson.

INDIANA.—The ladies of the Chautauqua Circle at Auburn held their commencement exercises, June 29, at the home of one of the members. The lawn and parlors were profusely decorated with flowers and beautifully lighted with Chinese lanterns. About one hundred persons were present. The program, which was excellent throughout, included vocal and instrumental music, roll call responded to by quotations, an address by the president, and by the graduates an oration entitled "Woman" and an original poem on "Chautauqua Years." The poem concluded:

"Ring on, O sweet Chautauqua bells,
Till all the listening world shall hear
Above earth's low discordant tones
The angel's anthem soft and clear.
Whatever hand holds out to men
The olive branch of helpful deed
We own with glad fraternal clasp
And bid the noble work Godspeed."

The literary part of the program closed with an address of welcome by a C. L. S. C. graduate of '91. A social followed and refreshments were served. This is the third class this circle has graduated.

MICHIGAN.—A series of lectures given by a woman five years ago to the women of Dowagiac awakened them to the advantages to be gained by organizing for social and intellectual improvement. The outcome was the Nineteenth Century Club, which a year after its organization, settled upon the Chautauqua course as best suited to its purposes. The club has steadily grown in favor and numbers. Its last annual meeting was a brilliant occasion. Sixteen had completed the four years' C. L. S. C. course, and a special program and sumptuous banquet were given in their honor. Fine papers were presented and the toasts responded to aptly and beautifully. One hundred and eight ladies and gentlemen were present.

MINNESOTA.—The following letter is received from St. Paul:

"Plymouth C. L. S. C. closed a most enjoyable and profitable year of study on May 2. It has been the custom of the circle for many years to disband by the first of May and in order to do so the lessons are doubled for a month or two, so that the year's course may be fully completed. In addition we have reviewed our history, literature, and Roman and Medieval Art, which may indicate our enthusiasm and interest in the 'Roman year.' We have numbered only sixteen this year but our average attendance has been thirteen all winter, and the very conscientious work done by every member has been the secret of our enjoyment and profit. Our history reviews have been a marked feature of our later winter's work, when our mental efforts were supplemented by various ingenious novelties designed by our hostesses. At one meeting our dinner cards were historical and classical questions, the answers to which showed each one her place at the table. Our review of Roman and Medieval Art was greatly enhanced by stereopticon views given us by one of the members. At our final meeting expressions of mutual esteem and appreciation passed between the members and our president, and the class presented her with a beautiful bunch of roses. We all parted with feelings of regret and with the cordial hope of enjoying the 'English year' as well as we have this."

The closing meeting of Hamline Chautauqua Circle, also of St. Paul, held at the home of one of the members, was one of the most successful social and literary events of the season. The rooms were charmingly decorated. About seventy guests were present. After the opening prayer the circle joined in singing, to the tune of Swanee River, the following "Song of the Clover," composed for the occasion by Miss Harriet F. Garvin, one of the circle members:

"Deep down among the dingle grasses,
In forests green,
Kissed by each wooing wind that passes,
Sweet clover blooms are seen,

Close nestled by our own dear doorways,
O'er prairies wide,
Leaning to smile to brooklet's laughter,
On the rugged mountain side.

CHORUS.

"Ah, if God had made but clover,
And no flower beside,
No nook would lack its meed of sweetness,
Where clover blossoms hide.

"Thou welcomest each worn wayfarer
To all thy store;

No niggard thou of all thy sweetness,
Still there is room for more.
Honey distilled from dew and sunshine,
No better fare

Can king to king for largess proffer
Than thou dost offer there.

CHORUS.

"Host thou art, and inn thy blossoms,
Bonny bee thy guest;

"Where honey is there bees will gather '—
Giver and they are blest.

"I stoop to let thy scented breathing
Caress my cheek;

I hush my heart to hear the message
Thy rosy lips will speak.

Softly it comes—I listen, listen,
To catch its fall—

"Know, be ye high or be ye lowly,
The Father cares for all."

CHORUS.

"Take, my heart, the whispered message,
Keep it thankfully;

Remember who for clover careth,
He keepeth ward o'er thee."

In answer to roll call quotations were given from Shakespeare, on "hate" by the ladies and on "love" by the gentlemen. Then followed an able paper on "The Church During the Dark Ages," a vocal duet by two cultured and sweetly blending voices, and a description of Jonah's awful adventure that was pronounced realistic enough for an object lesson. Some very clever charades all bearing on the winter's work were given. Refreshments were served by the ladies of the circle. The toastmaster offered a few words of greeting and of thanks to those who had entertained and aided the circle by lectures and music. Spirited responses were made to the toasts, "Our Circle," "Our Alumni," "Ladies," "Gentlemen," "Why I am a Chautauquan." Instrumental music preceded a delightful social hour, at the close of which the president returned his thanks to the circle and adjourned the meeting.

IOWA.—The circle secretary at State Center writes:

"In October last a class of twelve was organized. After catching up with the work we followed the programs closely. Interest and enthusiasm have been kept up well. Two of the circle are graduates. Our president assigns work for each member. We observed Cicero Day by giving a Roman banquet, with eleven guests invited. Everything was carried on in true Roman style. The ladies wore Roman costumes. The only gentleman of the class was

master of ceremonies, being dressed as and playing well the part of Augustus. The program, which consisted of an extensive menu, music, essays, recitations, and songs, required two hours, after which Roman ceremony was laid aside and the remainder of the evening given up to sociability in the true nineteenth century style."—At Garrison there is a lively circle of four regular members, known as the Monday Club. As the town is small it forms the chief recreation of teachers, housekeepers, postmaster, and bank cashier. Though their mainstay, a minister, was called away they persevered, and, determined to read "not to themselves alone" but to aid others, gave an entertainment for the benefit of the high school library. Unquestioned success crowned their efforts on this Greco-Roman evening, and great credit is due to those in charge, especially the conductors of the drills. The latter exercises consisted of a fine tambourine drill by twelve misses, a series of beautiful Delsarte movements and poses by young ladies accompanied in one number by music, in another by concert recitation, and a charming scarf drill by seven little girls. Other recitations were characterized by superior excellence, and the program was interspersed with delightful music.

WASHINGTON.—The secretary of the circle at Puyallup says: "A circle was organized here last autumn with sixteen regular and nine associate members. The latter took THE CHAUTAUQUAN and succeeded in doing some desultory reading but did not attempt any examinations. The class proved to be very pleasant as well as profitable and there are indications of a considerable growth and better work.

"The history of Puyallup Circle," she continues, "is irretrievably amalgamated with the history of the Commonwealers. We had been planning for a month for a public open meeting to be held in the opera house. Several days before the appointed evening about fifteen hundred Commonwealers from Tacoma and Seattle invaded our town with the avowed intention of remaining until the people of Puyallup secured them transportation to Chicago.

"All was excitement and at 4:47 p. m., just when we were busiest decorating, we were obliged to allow in the opera house a citizens' meeting to confer with the state governor in regard to the presence of this army. The Commonwealers invaded the house almost to suffocation but the meeting convinced them that if they were ever to reach Washington City they would be obliged to walk, and they began to depart in small squads, with blankets on their backs.

"The circle then went upon the stage, which was furnished as a parlor, and a regular meeting was held, with the addition of music by the Puyallup cornet band. The meeting was a success."

THE SUMMER ASSEMBLIES FOR 1894.

CHAUTAUQUA, To all standard works time
NEW YORK. only adds new value; and so it comes about that the story of Chautauqua keeps ever fresh and gains new interest with each succeeding year. Its twenty-first repetition is saved from all the weariness of monotony by reason of two presiding influences which hover over the whole institution and imbue all of its undertakings: viz., the spirit of progress and the genius of success.

The general appearance of the grounds during the summer was more beautiful than ever before. All traces of the disaster which in the form of a destructive windstorm visited the Point at the close of last season, were removed. The whole place with all of its modern improvements in the way of fine public buildings, waterworks, lighting, and paved streets, was in thorough repair, and the well kept grounds form surroundings entirely worthy of the many handsome model cottages which are constantly being erected.

The proceedings in each department throughout the season met the highest anticipations of those interested in it. The Chautauqua College of Liberal Arts and Schools of Sacred Literature, having for principal Dr. W. R. Harper of the Chicago University, counted between six hundred and seven hundred students enrolled in the various departments and representing nearly every state and territory in the Union. Eighteen religious denominations had representatives among the members, as also had forty-one colleges and universities. Those pursuing studies were characterized by a settled determination and persistency to gather as much knowledge as possible from the great storehouse opened to them.

After a vacation of one year, deemed best on account of the World's Fair, the Teachers' Retreat resumed work with a new principal, Dr. W. L. Hervey, and several new teachers. In efforts and results, in numbers and enthusiasm, the session made an unusually high record.

The music was of the highest excellence, and while its directors, Dr. Palmer and Mr. Leason, arranged for many and full programs, the popular clamor was always for more. Both the vocal and instrumental departments produced many fine soloists and many excellent choruses. Prof. Flagler's organ recitals as usual were received with high favor.

The School of Physical Culture under the direction of Dr. W. G. Anderson has merited its great popularity and has won an assured place among Chautauqua institutions. The many miscellaneous departments, including those of painting, wood-carving, photography, oratory, business interests, stenog-

raphy, cooking, kindergarten, etc., report a season of prosperity. Special interests, such as the Ministers' Club, the Political Economy Club, Mothers' Meeting, and the Woman's Club all make a like report.

The presence of Bishop Vincent throughout almost the entire season added much to the general enjoyment. With its Chancellor in its midst, Chautauqua seems to rest in perfect contentment. Vice-Chancellor George E. Vincent in his customary happy manner held a firm control over the proceedings, making all move off in clocklike order. The popular program was unusually full and noticeably well carried out. In presenting their themes the many different lecturers touched on all topics and furnished a pleasing variety to the large audiences. The past, present, and future, all phases and conditions of life, all realms of thought, all traits of character, were laid under contribution to furnish the subjects. The lectures which were given in courses awakened especial interest, prominent among them being those delivered by Prof. R. G. Moulton, of England, Dr. Harper, of Chicago University, the Hon. Carroll D. Wright, United States Commissioner of Labor, and the Hon. C. E. Fitch, of New York. The familiar faces of Dr. Buckley, Profs. H. B. and G. B. Adams, Leon H. Vincent, Frank Beard, and many other well known Chautauquans gave to the audiences immediately an "at home" feeling which is among the most delightful experiences of the place.

The Sunday school normal study conducted by Dr. J. L. Hurlbut is one of the settled features of Chautauqua life, and around no other department clusters more genuine interest. Eager bands of students during the time appointed for this course found their way daily to Normal Hall and were glad participants in the instruction given there in so enthusiastic a manner. Who can measure the amount of good accruing to the world from the influence of this persistent and effective Bible study year after year?

The young people's interests have always received careful attention at Chautauqua. Boys and girls' classes, girls' clubs, and boys' congresses, and other associations in which the young can meet, have been devised and fostered. One of the new events of the season just passed was the celebrating of Young People's Day, a time set apart exclusively for their interests. A procession in which all the clubs were represented, and a fine program held the attention of all, old as well as young.

The C. L. S. C., that powerful agent for the dif-

fusion of knowledge among the people, is chief among all the interests considered at this great summer meeting. A large representation from the vast body of readers of this course was present on the grounds during the entire Assembly. At the special meetings devoted to their cause—the Round Tables, the Vesper services, and Class meetings—their power and enthusiasm were particularly manifested. To understand just what Chautauqua means, a knowledge of this unique organization is requisite. Ever deepening its old interests and ever aspiring to new ones, its capacity for work and growth seems unlimited. The spread of its influence is well indicated by the large numbers who have already enrolled in the new Class of '98. The efficient work of the Rev. G. M. Brown as field secretary of the C. L. S. C. is making itself felt in this particular.

On Recognition Day Dr. Edward Everett Hale, one of the counselors of Chautauqua, was royally welcomed as the orator of the occasion. A class of ninety-four graduates were present to receive their diplomas. The customary beautiful and impressive ceremonies of this glad festival day were well observed.

Taken all in all, its twenty-first year was one of the very best in the whole history of Chautauqua. Not least among the good things with which it was favored was the weather which from beginning to end was propitious. Justly entitled to look back with pride over its glorious past and amply warranted in looking forward with bright anticipations to a still more glorious future, Chautauqua closed the present year in a very grateful and happy frame of mind.

BEATRICE, The seventh annual session of the **NEBRASKA**. Beatrice, Neb., Chautauqua Assembly was held from June 21 to July 4 and was in every sense the most successful session of this flourishing Assembly. The gate receipts met all the expenses of the unusually fine program and a handsome amount was left in the treasury, to make some needed improvements, cancel some obligations, and plan for future work.

The president, J. R. Burks, was indefatigable in his efforts for success. Dr. W. L. Davidson, the superintendent of instruction, serving his fourth year in connection with the Assembly, planned for a splendid program and carried it through to success with his accustomed enthusiasm.

All of the departments of instruction were conducted as previously announced and were helpful to an unusual degree.

The platform talent included Frank Beard, Jas. S. Burdett, Pres. J. W. Hanchard, Dr. A. W. Lamar, Prof. E. B. Warman, Chaplain Lozier, Joseph Cook, Homer B. Sprague, James C. Ambrose, Jahu DeWitt Miller, ex-Congressman R. G. Horr, and others.

Recognition Day was impressively observed. Five graduates received their diplomas. The Class of 1898 was formed with many members and great interest was awakened in the work. The future of the Beatrice Assembly never seemed brighter.

BLACK HILLS, "The attendance was the best **SOUTH DAKOTA**. we ever had," is the report from the management of the Black Hills Assembly, held July 5-13, the leading officers of which are President E. E. Clough and Chancellor J. W. Hancher.

The schools of Bible study, of music, W. C. T. U. methods, and juvenile classes were conducted according to announcement and proved of great benefit and pleasure to the many students.

On Recognition Day there were the usual exercises. One graduate was present to receive a diploma. The chancellor of the Assembly made the address. During the session there were Round Table meetings at which very helpful talks were given by leaders in the work.

The platform speakers were the following: the Rev. B. Beal, Dr. F. Crane, Pres. G. Hindley, Dr. C. C. Fosby, and Dr. P. S. Merrill.

CENTRAL CHAUTAUQUA, The Central Chautauqua of **FREMONT, NEBRASKA**. tauqua of Fremont, holding its session July 4-19, graduated twelve persons at its recent session. The arches and the golden gate were passed, and the address was delivered by the Rev. Frank Crow. A large Class of '98 was formed. At the Round Tables notes on English travel and English life and essays on the work of the past year formed leading features. The C. L. S. C. department, under the leadership of the Rev. G. M. Brown, the superintendent of the Assembly, proved of great inspiration to all connected with it. All the other departments of instruction were conducted as announced and met with general commendation. During the session there were the following speakers: Dr. S. W. Butler, J. G. Wooley, Dr. A. A. Wright, Charles Underhill, C. M. Ellenwood, Dr. T. Crooks, Dr. D. K. Tindall, and R. G. Horr.

CONNECTICUT VALLEY, The eighth annual **NORTHAMPTON,** session of the **MASSACHUSETTS.** necticut Valley Assembly convened July 17 and closed July 27. Dr. W. L. Davidson had been called to the superintendency and the splendid program which had been prepared, attracted from day to day the increasing crowds. Every expense of the Assembly was met and enough money remained in the treasury to meet the deficit of the previous year and inspire the management to plan for larger things at the next session.

The platform talent included Leon H. Vincent, the Hon. B. G. Northrop, the Hon. W. R. Sessions,

Chaplain J. H. Lozier, the Hon. Chas. Carleton Coffin, Dr. James E. Gilbert, S. M. Spedon, Dr. M. T. Whittaker, Frank R. Roberson, Prof. Chas. Lane, Dr. R. S. McArthur, and ex-Congressman R. G. Horr. Prof. J. E. Aborn had charge of the chorus.

An impressive Recognition service with six graduates awakened much interest in C. L. S. C. work. Large plans are being made for next year, with Dr. Davidson as superintendent.

CUMBERLAND VALLEY, Temperance Day, PENNSYLVANIA. Grand Army Day, Educational Day, and Chautauqua Day, were among the special seasons celebrated at the Cumberland Valley Chautauqua. On the last mentioned one in the list all the usual exercises were carried out. Dr. Hurlbut delivered the address, and diplomas were given to four graduates. The leading questions of the day were discussed at the Round Table meetings.

The chief speakers were Col. H. B. Sprague, Col. G. W. Bain, the Hon. T. H. Mahon, J. W. Dean, J. S. Burdette, the Rev. T. F. Clark, and Prof. A. M. Hammers.

The Bible normal department was in charge of the Rev. J. W. Dean; the children's department was led by Mrs. F. P. Paxson.

The management, presided over by W. D. Means and having for superintendent, A. A. Line, pronounce this one of the best sessions ever held.

DEVIL'S LAKE, At this Assembly, whose lead- NORTH DAKOTA. ing officers are President H. F. Arnold and Superintendent Eugene May, the attendance during the session lasting from June 29 to July 16, was good, being three times larger than that of the previous year.

The classes in art, in elocution, physical culture, Latin and Greek, and music were conducted as announced in the program and all proved satisfactory. Two graduates received diplomas on Recognition Day, on which occasion the speakers were Prof. C. H. Clemmer, Dr. E. May, and W. J. Clapp. Interesting Round Tables met regularly.

The speakers were Dr. A. J. Fish, E. Anderson, Dr. Marshall, Prof. Bagley, Secretary Taggart of the Y. M. C. A., Prof. Dobbyn, H. B. Dean, J. H. Keeley, and Chieftain Ta-was-tah of the Indian school at Fort Totten. The address of the last was interpreted. He was accompanied by one hundred and fifty students.

INTERSTATE ASSEMBLY, A fine Class of '98 DETROIT LAKE, was formed at the MINNESOTA. Interstate Assem- bly July 15-July 30, in which there were representatives from all prominent points between Chicago and Jamestown, N. D. On Recognition Day two graduates received diplomas. The day was observed after the usual manner, Mrs. A. C. Wilkinson, and Dr. C. M. Heard being the speakers. Good

Round Table meetings were held through the session.

The department work embracing Bible study, science, art, sociology, and music was all carried on by able instructors, and many interested students took advantage of the opportunity.

The platform speakers were the Revs. W. E. Gifford, C. B. Brecount, R. P. Herrick, R. H. Battey, P. W. Longfellow, C. W. Lawson, W. S. Cochrane, J. B. Hingeley, H. Withrow, S. H. Young, and J. M. Thoburn.

The leading officers were President V. N. Yergin, and Superintendent L. W. Squier.

KENTUCKY, In beautiful Woodland Park at LEXINGTON, Lexington, Ky., part of the old KENTUCKY. Henry Clay estate, the Kentucky Chautauqua Assembly held its eighth annual session from July 3 to July 13. The enthusiasm was intense and the social life charming. Both the city of Lexington and the state of Kentucky are earnestly in love with this educational enterprise and use every effort to make it a genuine success. The attendance was larger than ever before and an unusual sum remained in the treasury after all the expenses of the Assembly were met.

All of the well conducted department work attracted wide interest.

On the lecture platform appeared such talent as S. M. Spedon, Fred Emerson Brooks, ex-Governor Taylor, Prof. E. L. Warman, Dr. G. T. Dowling, Prof. Chas. Lane, C. E. Bolton, Joseph Cook, Homer B. Sprague, F. D. Losey, and others.

Dr. W. L. Davidson, for the third year, made the program and managed the platform. Joseph Cook gave the Recognition Day address, and six graduates received diplomas. A Class of 1898 was formed and much interest awakened for the future.

LAKE MADISON, The Lake Madison Assembly SOUTH DAKOTA. in session from July 3 to July 24, reports a most prosperous year and greater interest than was ever felt before, despite the fact that the great strike was at its height during the time of meeting. President J. H. Williamson, Supt. C. E. Hager, and all other members of the management, may well rejoice over so happy a condition.

All departments of instruction were carefully and conscientiously conducted and resulted in great good to all participating in them.

Three graduates passed through the golden gate on Recognition Day and received diplomas. The speaker of the day was the Rev. J. W. Hancher. A promising new class of readers was enlisted. The value of the C. L. S. C. course was one of the prominent subjects discussed at the Round Tables.

The Rev. A. A. Willits, Robert Nourse, Dr. E. L. Eaton, John Temple Graves, H. S. Renton, E. P. Elliott, Emma A. Cranmer, Helen M. Barker, Sam Jones, Dr. E. L. Parks, the Revs. S. H. Young and

J. M. Corley were among the speakers of the season.

LONG BEACH, "In spite of the strike, the hard CALIFORNIA times, the drouth, and all unfavorable circumstances," the Long Beach Assembly, "a distinctively Chautauqua Assembly," reports a most successful season. All classes did good work, the interest increasing from the beginning. The program of the departments as prepared was faithfully carried out, including that of Recognition Day, July 26, the last of the ten days' session. Dr. S. H. Weller was the speaker on this occasion. Sixteen graduates received diplomas. A large new class of C. L. S. C. readers was formed. Daily Round Table meetings were held.

Dr. Frost, Dr. Fletcher, the Revs. J. Q. A. Henry, G. T. Weaver, Prof. LeRoy Brown, Prof. A. J. Cook, Prof. E. Fabian, Miss N. Cuthbert, and Miss E. Ashmore were among those who addressed audiences from the platform. Among special features of the season was American Day, the exercises of which were designed to promote patriotism. Dr. S. H. Weller and Prof. G. R. Crow hold the two leading places in the board of management.

LONG ISLAND, The success of the Long Island **NEW YORK.** Assembly during its first session July 15-22, was such as to cause its managers to say, "This Chautauqua is bound to have a future." Daily Round Tables were held which awakened such interest as to lead to the addition of large numbers of C. L. S. C. readers to the new class.

Recognition Day, observed with all the accompanying details of golden gate, arches, flower girls, etc., proved a most encouraging occasion. Ten graduates received diplomas from Miss Teal. Dr. Frank Russell was the speaker of the occasion.

The leading officers of the Assembly are President N. W. Foster and Superintendent C. A. Teal.

An interesting popular program presented exercises which pleased the large audiences which gathered from day to day.

LONG PINE, The double office of president and **NEBRASKA.** superintendent of instruction in the Long Pine Assembly is held by the Rev. G. Hindley, who reports for the past season a very good attendance. It was the eighth in the history of the Assembly and continued from June 29 to July 10.

The educational departments were conducted according to previous arrangements and gave good satisfaction to all.

The usual Recognition Day observances were kept, Dr. F. Crane being the orator of the occasion.

The following is a partial list of the speakers during the session:

Ex-Gov. Robert W. Furnas, President J. W. Hancher, D.D., the Hon. Church Howe, Supt. A. K. Goudy, Dr. A. R. Thain, August Nash, the Rev. A. R. Julian, President George Hindley, J. R. Sov-

ereign, G. M. W., Judge F. W. Norris, Prof. F. R. Roberson, Chas. Watts, Miss Etta Fitchie, and the Hon. John Sobieski.

NEBRASKA, The Nebraska Chautauqua Assembly held its thirteenth annual session from July 3-14, under the presidency of W. E. Hardy. The superintendent was Dr. Willard Scott. The attendance is reported as seventy-five per cent greater than last year. The many departments of instruction, all ably manned by skilled instructors, deserve great praise for their efficient work.

This Chautauqua has not been lacking in a graduating class since its inauguration in 1882, and this year after the address by Dr. C. F. Kent, diplomas were bestowed upon five. A class of twelve members was organized for 1898.

Prominent among the lecturers of the season were Prof. W. E. Andrews, Lorado Taft, Charles F. Underhill, and Frank Beard.

NEW ENGLAND, The fifteenth annual **SOUTH FRAMINGHAM,** session of the New **MASSACHUSETTS.** England Chautauqua having for president the Hon. B. B. Johnson and for superintendent Dr. J. L. Hurlbut, was held from July 10-24 inclusive.

The talent engaged both in the departments of instruction and of entertainment was of the highest order. Lectures were given by Gen. Charles H. Grosvenor, Mrs. Julia Ward Howe, Mrs. Mary A. Livermore, Mrs. Susan S. Fessenden, Leon H. Vincent, Prof. Edward S. Morse, W. Jennings Demorest, the Rev. Robert MacDonald, the Hon. Eli S. Yovtcheff, the Rev. A. E. Winship, James Clement Ambrose, the Rev. Ismar J. Peritz, Prof. Charles Dennee, Dr. A. E. Miller, the Rev. William N. Brodbeck, the Rev. J. W. Hamilton, and many others.

All of the educational departments were well provided for and highly appreciated.

Bishop Vincent was the orator on Recognition Day, on which occasion nearly forty graduates were presented with diplomas. A new Class of '98 was formed, and the Class of '97 is reported as a strong one. Daily Round Tables added greatly to the interest and profit of the session.

OCEAN CITY, The seventh annual session of **NEW JERSEY.** the Chautauqua Assembly of Ocean City was held on July 25, 26, and 27. The attendance was good, the weather fine and the program attractive. The officers at whose head was President C. B. Ogden, who also served as superintendent, were all present and were much encouraged with the hopeful prospects of the future Assemblies. From the opening till the close, every session was more satisfactory and interesting than the leaders had anticipated.

The first day was designated Science Day, the second Bible Day, and the third C. L. S. C. Day.

On the last named, all the usual exercises were observed, one graduate being present.

The platform speakers were Dr. C. Dolly, the Revs. E. Gifford, W. Davis, G. Ireland, L. O. Manchester, and W. MacMullen.

OCEAN GROVE, President E. H. Stokes and NEW JERSEY. Superintendent B. B. Loomis were the presiding officers at the tenth session of the Ocean Grove Assembly, held July 10-20. The attendance is reported as better than in any former year. General enthusiasm regarding the work of all the educational departments is freely expressed.

There were twenty-three C. L. S. C. graduates present to listen to the Recognition address delivered by Bishop Vincent. All the usual ceremonies were held. A goodly number of persons registered as members of the Class of '98. The Round Table meetings were attractive and profitable to all, especially to the C. L. S. C. readers.

Among the popular speakers were Bishop Vincent, Dr. G. K. Morris, Dr. J. B. Brady, Peter Von Finkelstein, Prof. R. G. Moulton, Dr. C. H. Payne, and the Rev. S. E. Young.

OTTAWA, A camp of two thousand, the largest KANSAS. ever assembled at that place; the average daily attendance as great as ever reached before; and the arrangements made by so many for a return next year, all tell a wonderful story of the sixteenth session of the Ottawa Assembly, held June 18-29. A floating debt which had been accumulating for the past four years was entirely paid off. Better than all this was the expression of appreciation on the part of all in attendance for the good program provided in all departments. The president and superintendent were Dr. D. C. Milner and Dr. J. L. Hurlbut.

Round Table meetings conducted by the superintendent were one of the most attractive features of the session. A class of sixteen graduates was present on C. L. S. C. Day, on which occasion Dr. J. L. Hurlbut and Col. F. W. Parker were the speakers. A new class of readers for the year '98 was formed.

Some of the speakers were Drs. McIntyre, Copeland, Col. Parker, Mrs. Cutt, Gov. Hoyt, Presidents Snow, Fairchild, Taylor and Quayle, Mrs. Noble Prentice, Mrs. St. John and Miss Colman.

ROCKY MOUNTAIN, Great encouragement regarding all phases of the

Rocky Mountain Assembly was felt by all interested in it during the last session held from July 11 to August 1. There seemed a decided turn of the tide in favor of all things connected with the Assembly. President F. M. Priestly and superintendent W. F. Steele, and the rest of the management have great cause for rejoicing, and genuine enthusiasm in the cause has been kindled.

The departments of instruction were well attended and were universally commended.

The Rev. J. D. Rankin was the chief speaker on Recognition Day. In his audience were five C. L. S. C. graduates, upon whom diplomas were conferred. There were several signers for the Class of '98. The Round Tables devoted most of their time to the discussion of the economic questions of the day.

Dr. A. B. Hyde, President W. F. Slocum, the Revs. C. B. Spencer, J. D. Drake, D. L. Rader, J. Duncan, and F. E. Smiley were among those who addressed audiences.

SAN MARCOS, The tenth annual Assembly of TEXAS. the San Marcos Chautauqua opened July 4 and closed July 22. The attendance was not quite so large as in some years gone by, but financially and otherwise the season was one of the best, for after paying all expenses there was a cash balance on hand which in a year of such stringency is very encouraging.

The following speakers appeared on the program: Ex-Gov. R. B. Hubbard, the Hon. H. W. J. Ham, the Hon. W. A. Shaw, the Hon. J. M. Dunn, Prof. F. D. Losey, the Revs. H. M. DuBose, J. W. Hill, H. D. Knickerbocker, Dr. W. N. Scott, Dr. A. W. Lamar, Homer T. Wilson, Mrs. L. T. Campbell, the Misses C. Belvin, J. L. Woodward, and M. Dove.

The Rev. S. B. Callaway was in charge of the C. L. S. C. and furnished daily Round Table lectures. Recognition Day was duly observed and two graduates passed the golden gate. A good circle will be organized at once to carry on the regular courses of reading as mapped out by the officers of the C. L. S. C.

President E. P. Reynolds and Superintendent H. M. DuBose express themselves as being more encouraged at the present outlook than at any other time in the history of the pioneer Assembly of the Southwest.

SPIRIT LAKE, At Spirit Lake Assembly, which NEW YORK. held its second session July 12-25, all, from the first, felt the impulse of success in the very air.

Five C. L. S. C. readers having finished the course were present on Recognition Day to receive their well earned diplomas. The address was given by Dr. T. E. Flemming. Forty-two new members joined the Class of '98. At the daily Round Tables there were spirited discussions of timely topics; the work of the past year was reviewed, and that of the coming year previewed.

The educational departments were all well patronized and the work was efficiently carried on. The chief officers of the Assembly were President F. W. Barron and Superintendent E. C. Whalen.

Dr. A. A. Willits, Dr. Robert Nourse, the Hon. Ignatius Donnelly, Dr. A. J. Palmer, the Rev. Sam Jones, John Temple Graves, T. J. Beauchamp, Fred E. Brooks, H. S. Renton, E. P. Elliott, and others spoke from the platform.

TEXAS. "A new lease of life" is the result of the past season's work for the Texas Assembly. After struggling along under heavy indebtedness for several years, the pressure was released, and the session closed with bright prospects for a long and useful future. At the head of the new management are Judge T. P. Hughes as president, and Dr. C. C. Cady as superintendent.

The chief lecturers were the Rev. W. B. McClelland, F. D. Losey, the Hon. R. B. Hubbard, Dr. H. M. DuBose, Prof. W. M. Chandler, the Rev. J. C. Midgett, and the Hon. H. W. J. Ham.

The customary program for Recognition Day was observed, a new class of C. L. S. C. readers was formed, Round Table meetings were held, and everything put in readiness for effective future work.

WASECA, July 11-27 were dates enclosing the MINNESOTA. tenth session of the Waseca Assembly. President James Quirk and Superintendent H. C. Jennings are rejoicing with the rest of the management over a year which has been exceeded but once in attendance.

That the well equipped departments of instruction were appreciated was attested by the number of persons availing themselves of the opportunities offered in them.

At the Round Tables the C. L. S. C. work done and to be done was discussed, class organizations were effected, and tourist conferences were con-

ducted. A Class of '98 was formed which has continued to grow in numbers since the close of the Assembly. The Rev. G. M. Brown, field secretary of the C. L. S. C., made the Recognition Day address. Eight graduates were present, and all the customary observances were held.

The lecturers were Dr. W. H. Crawford, Fred E. Brooks, Prof. Charles Lane, Dr. A. A. Willits, H. S. Renton, Bishop C. H. Fowler, the Hon. W. H. Eustis, E. P. Elliott, T. McCleary, Dr. A. J. Palmer, Chaplain Lozier, John Temple Graves, and others.

WATERLOO, Four graduates and a Class of '98 IOWA. formed was the harvest of Recognition Day at the Waterloo Assembly. The usual program was followed and Dr. H. C. Jennings gave the oration. The Round Tables, also under the direction of Dr. Jennings, resulted in great good to all C. L. S. C. readers and awakened interest regarding the work in many outsiders.

From the platform audiences were addressed by Dr. A. A. Willits, Dr. A. J. Palmer, Dr. Robert Nourse, Dr. T. McCleary, Joseph Cook, Sam P. Jones, the Hon. J. J. Ingalls, Dr. F. H. Sanderson, and the Hon. C. H. Blackburn.

The department work was well represented both in instructors and attendants.

The directors, Dr. O. J. Fullerton being president and F. J. Sessions superintendent, look upon the results of the session as most encouraging and think grand work is to be done in the near future.

TALK ABOUT BOOKS.

A book which will rank as a classic in point of fine execution and true literary taste is Stopford Brooke's

"Tennyson."* It is an earnest attempt, by one well equipped, to make a true critical estimate of the spirit and achievement of this great poet. Possessing the independence of thought and the keen discrimination which characterize a true critic, he distributes praise and blame with impartiality, yet avoiding undue didacticism. The book is rich in thoughtful comment and is just and appreciative throughout.

"The Memoirs of an Old German Gallant," "A German Farmer of the Thirteenth Century," "Childhood in Mediæval Literature," are among the fascinating subjects treated in Prof. McLaughlin's "Studies in Mediæval Life and Literature."† They show an alertness of thought, a genial temper, and a broad

knowledge which, added to a winsome style, make an altogether delightful book.

A collection from Mr. Ruskin's writings* with a view especially to show his ideas on social questions and ethics as applied to life is essentially a strong book. The editor's introductory interpretations and annotations will be helpful to the student.

The character and compass of Goethe's genius, his limitations, his religious doctrine, his contemporaries, are treated in scholarly fashion in a little volume† which the author hopes will assist in domesticating this great German among us,—a sound service indeed.

Prof. Gummere's compilation of Old English ballads‡ is representative in range and quality, and shows the careful work of a thorough student of this class of early literature. An introduction, notes, and

*Tennyson. His Art and Relation to Modern Life. By Stopford A. Brooke, M. A. New York: G. P. Putnam's Sons. 509 pp.

†Studies in Mediæval Life and Literature. By Edward Tompkins McLaughlin. New York: G. P. Putnam's Sons. 188 pp.

*Essays and Letters selected from the Writings of John Ruskin. By Mrs. Lois G. Hufford. Boston: Ginn and Company. 441 pp.

†Goethe Reviewed after Sixty Years. By J. R. Seeley. Boston: Roberts Brothers. 169 pp. \$1.00.

‡Old English Ballads. Selected and edited by Francis B.

a glossary add to the value of the interesting volume.

That versatile critic, Francis Jeffrey, is now-a-days too little known and it is with pleasure that a book of extracts from his essays* is noted. The editor has limited them to essays on literature, and they are well chosen to show his style and methods, and to give examples of what was considered the best literary criticism at that time. A well executed portrait of Jeffrey forms the frontispiece.

Selections from both the poetry and prose of Thomas Gray are seldom found in one volume, and to meet that want Dr. Phelps sends out a little book† carefully edited and annotated, with a short biographical sketch and portrait. Gray's letters are the best representatives of the best period of epistolary style and the humor and sprightliness of the extracts here given will be a surprise to those who know him only through his "Elegy" and the few other oft-quoted poems.

Some of the best passages in Coleridge's prose have been made accessible in a convenient form by Prof. Beers,‡ a large proportion of the selections belonging to the department of literary criticism. The Introduction is not the least valuable part of the admirable little book.

A convenient book of reference or for use in schools is the "Hand-Book of American Literature."§ The space covered is from the colonial writers to the present time. There are numerous half-tone portraits and the test questions at the close of each chapter are an interesting feature.

Social and Economic Studies.

Many thoughtful lessons gathered from his travels through the Orient, Dr. Trumbull presents in a valuable work.‡ In those conservative lands where the present day customs are the same as those of far away ages, an observant mind finds explanations of many things that before seemed hard to understand. Especially do Bible difficulties lessen when the accounts are reset in their native surroundings; and on this line of Biblical transposition the greatest value of this fine, helpful work lies.

In "The Ills of the South"|| an unflinching study is made into the conditions operating against the de-

velopment which ought to be made in that part of the country. In the "lien system" of carrying on business—which like a huge vampire drains the life from all legitimate callings, is found the greatest evil. This credit-method, generally practiced, of settling all store bills at the time of the crop gathering and then paying credit prices many per cent higher than cash prices, clearly shows what hinders financial prosperity. The book gives a good accurate study of negro character and life, and advocates as the best way out of the troublesome race question, the colonization of the negroes in Africa.

"Sketches of Mexico"¶ is the result of much careful inquiry into all available sources of information regarding the origin, the history, the nature, and the life of the people who live in our neighboring republic. Scholarship, travel, opportunity, and natural ability all unite in lending aid to the production of this excellent book.

"The Art of Living in Australia,"† while written primarily with the object of bringing about a change in the food habits of the people of that land, gives much information regarding their social life and their economic measures. A land differing widely in many ways from other lands, and proving often an exception to universal law, it offers many points of interest which have been happily seized upon by the author.

In the new uniform series of the writings of Professor Huxley all persons will find a handsome and substantial addition to their libraries.

Firmly bound, in good type, on heavy paper with wide margins, the books in external appearance are very pleasing. Professor Huxley is a unique writer. Of most scholarly attainments and possessing that trend of mind which will allow him to pass over no technicality however trivial it may seem, he yet has a certain freedom and dash and brightness which prove very attractive to those who cannot grasp the deeper and strictly scientific meaning. There is a fine instance of this peculiar style in the preface to "Man's Place in Nature."‡ The strong, impulsive, witty nature of the author shows clearly in his humorous attempt to justify himself against the attacks on the ground of heresy made upon some parts of this work when first published. Most of the essays composing the volume are well known, having been published in the years 1863-'65, and '71. The last one, written in 1890, treats of "The Aryan Question and Prehistoric Man."—In "Discourses Biological and Geological,"|| appear a series of popular lectures delivered from 1861 to 1876. While treating on scientific

Gummere. 380 pp.—*Selections from the Essays of Francis Jeffrey. Edited with Introduction and Notes. By Lewis E. Gates. 213 pp.—†Selections from the Poetry and Prose of Thomas Gray. Edited by William Lyon Phelps. 179 pp. Boston: Ginn and Company.

‡Selections from the Prose Writings of Samuel Taylor Coleridge. Edited with Introduction and Notes by Henry A. Beers. New York: Henry Holt and Company. 146 pp.

§American Authors. By Mildred Rutherford. Atlanta: The Franklin Printing and Publishing Co. 750 pp.

‡Studies in Oriental Social Life. By H. Clay Trumbull. Philadelphia: John D. Wattles and Company. 437 pp. \$2.50.

||The Ills of the South. By Charles H. Otken, LL.D. New York: G. P. Putnam's Sons. 277 pp.

¶Sketches of Mexico. By the Rev. John W. Butler, D.D. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. 316 pp. \$1.00.

†The Art of Living in Australia. By Philip E. Muskett. London: Eyre and Spottiswoode. 431 pp.

‡Man's Place in Nature. 328 pp.—||Discourses Biolog-

matters they are all clothed in such simple and attractive language as to charm the general reader. It is a matter of admiration that the great results of science can be presented in so easy and pleasing a style.—A work more technical in its character, entering more deeply into speculative thought and discriminating analysis, is his "Hume with Helps to the Study of Berkeley."* The merely biographical parts, however, are simply and effectively told.—The opening article in the volume entitled "Methods and Results,"† which is also a collection of essays, is an autobiography, and is full of interest. One is forcibly reminded by it of Dickens' "David Copperfield." The rest of the book is best described in the author's own words: the articles "set forth the results which, in my judgment, are attained by the application of the 'Method' of Descartes to the investigation of problems of widely various kinds; in the right solution of which we are all deeply interested. Hence I have given the volume the title of 'Methods and Results.'"

Religious. A valuable work in the series of Old Testament Heroes is that devoted to the life of Joshua.‡ The spiritual meaning of the book bearing his name, as interpreted by the author, is plainly disclosed. Persons, places, events, are used as types of the true kingdom into which God has promised to lead all of His children. And with this interpretation a striking analogy is found to exist between this book and that of Ephesians. The whole work is one characterized by deep spirituality. It is a strong and beautiful character study full of plain truths which appeal directly to the reader.—Expositions of the Epistle to the Hebrews by the same author bear the title of "The Way into the Holiest."§ The thoughtful, reverent studies of the Divine Word contained in it will open new depths of meaning, all undiscovered before, to readers who seek its pages; and will help them to realize at their true value the things which make for man's eternal welfare.

In "Outline Studies in the Books of the Old Testament"§ the title sufficiently indicates the scope of the work. The key word in each book, its leading characters and events, its design, its peculiarities, its difficulties, are all examined, and defined in a concise and helpful manner for busy people.

Beautiful, practical lessons for the benefit of aspiring Christians are drawn from Bible events, and very briefly, tersely, and impressively rendered in the volume entitled "Broken Bread."¶

ical and Geological. 388 pp.—* Hume with Helps to the Study of Berkeley. 319 pp.—† Methods and Results. 430 pp. \$1.25 each. New York: D. Appleton and Company.

‡ Joshua and the Land of Promise. By F. B. Meyer, B. A. 210 pp. \$1.00.—§ The Way into the Holiest. By F. B. Meyer, B. A. 277 pp. \$1.00.—§ Outline Studies in the Books of the Old Testament. By W. G. Moorehead, D.D. 363 pp.—¶ Broken Bread. By Mr. and Mrs. Geo. C. Needham. 224 pp. \$1.00. New York: Fleming H. Revell Company.

A book to please one's fancy, to satisfy his literary taste, to awaken deep thought, and to stir the higher nature is "The Religion of a Literary Man."* The author divides humanity into two classes: those who have the spiritual sense and those who have not. To the former only does the true meaning of life reveal itself. Clear, sharp questions are propounded regarding many of the fundamental tenets of belief and answered in a consistent, common-sense manner. If in letter some of the Christian doctrines seem to suffer attack, in spirit, the position taken by the author is in accord with that of all religious training.

The volume of "Stoics and Saints"† is made up of a collection of lectures on "the later heathen moralists and on some aspects of the medieval church." Beginning with a study of Socrates, whose lifelong aim was to make men wise, it passes in critical review the different schools of philosophy and the different religious sects down to the times of John Wyclif and the dawn of the Reformation. The author sees in the development of philosophy, the thread of which he keeps clear and distinct, the agent which was to the world in general what the law was to the Jews, the schoolmaster to bring men to Christ.

Mr. Findlay's book on "The Epistles of Paul the Apostle"‡ is an excellent reference work for all Bible students. From these epistles there is gathered a connected account of the Apostle's life; the chronology and topography of his missionary journeys are fixed; and each epistle is critically examined as to its date and occasion, its character and scope and genuineness, and is followed by a clear analysis and by well conceived paraphrases.

A happy idea put into practice by Dr. Stall was that of preaching "five minute object sermons to children" before the regular Sunday morning service, and a useful book || the same printed sermons make. Plain lessons tending to inspire the little ones with resolutions to live noble lives are embodied in novel and attractive form which cannot fail to impress young minds. Besides thus rendering the Gospel attractive to the young the author suggests to other ministers a means of drawing the young to the churches.

A volume of wholesome addresses to young people is entitled "The Aim of Life."§ With such teaching as it contains engrafted upon the character of the youth the future of humanity would be safe and bright with all nobleness.

* The Religion of a Literary Man. By Richard Le Gallienne. New York: G. P. Putnam's Sons. 119 pp. \$1.00.

† Stoics and Saints. By James Baldwin Brown, B.A. New York: Macmillan and Co. 296 pp. \$2.50.

‡ The Epistles of Paul the Apostle. By George G. Findlay, B.A. New York: Wilbur B. Ketchum. 289 pp. \$1.50.

|| Five Minute Object Sermons to Children. By Sylvanus Stall, D.D. New York: Funk and Wagnalls. 253 pp. \$1.00.

§ The Aim of Life. By Philip Stafford Moxom. Boston: Roberts Brothers. 300 pp.

A very clear, comprehensive, and in every way satisfactory work is Dr. Dunning's history of "Congregationalists in America."^{*} To all interested in this religious sect and to all seeking any knowledge concerning it, the book will be found a full storehouse containing all obtainable information regarding the subject. Special chapters are written by several different leaders in this denomination and there are two interesting introductions by Dr. R. S. Storrs and Major-General O. O. Howard.

"The Interwoven Gospels and Gospel Harmony"[†] gives in continuous form the Bible account of the life of Christ. By simply rearranging the connection, the biography as it is contained in the Revised Version of the New Testament is made to read in chronological order. Where the same events have been recorded by different Evangelists the most complete account is the one chosen to enter into the regular narrative, the others appearing in fine print on the opposite page. The carefully executed work is one of especial value to all Bible teachers. It contains maps, foot-notes, and useful tables.

A work following the same general scope and carried out after a quite similar method as the above, is Dr. Withrow's "Harmony of the Gospels."[‡] Where different renderings of the same event by two or more of the Evangelists are given, they are placed in parallel columns.

Dr. Parker's inquiry as a Bible reader, made in his work, "None Like It,"^{||} is not "What did the prophet mean?" but, "What did the Holy Ghost mean when He spake through the prophet? The prophet is dead; the Spirit lives, and He must be His own interpreter." The quotation gives the trend and the scope of the work, which, in these days of critical assaults upon the inspiration of the Bible, will come as a reassuring message to troubled souls. Leave the difficulties; feed upon Christ; and in time all will be made plain, are the strong teachings of this faith-stimulating, scholarly, and simple book.

The sixth volume in the Library of Biblical and Theological Literature, edited by Dr. G. R. Crooks and Bishop John F. Hurst, treats, as does the fifth, of "Systematic Theology."[§] Christology, soteriology, salvation, and eschatology, form the leading themes of the work, and they are each subdivided so as to present all phases in which they appeal to the human mind. It is a very exhaustive, discriminating, and logical study, designed more especially for ministers and students of theology.

"The Student's Commentary on the Book of Ec-

^{*} Congregationalists in America. By Rev. Albert E. Dunning, D. D. New York: J. A. Hill & Co. 552 pp. \$2.75.

[†] The Interwoven Gospels and Gospel Harmony. Compiled by Rev. William Pittenger. New York: Fords, Howard & Hulbert. 245 pp. \$1.00.

[‡] A Harmony of the Gospels. Arranged by W. H. Withrow, D. D., F. R. S. C. 194 pp. 50 cents.—None Like It. By Joseph Parker. 271 pp. \$1.25.—§ Systematic Theology. By

clesiastes"^{**} contains the Hebrew text, a free metrical rendering of the text, a rhythmic translation, a close study of the work as a whole, the authorized and the revised versions with copious explanatory and vindictory notes. So treated, this in general little understood book becomes replete with new meaning. During his connection of years' standing with Drew Theological Seminary, Dr. Strong annually took classes over this book very carefully and minutely and so became thoroughly the master of that which is presented.

"Footprints of the Jesuits"[†] is a word of warning written to awaken people to what is claimed to be a danger threatening to undermine civil institutions; the plotting of the Jesuits again to unite church and state. Believing in papal infallibility, they also deem the pontiff endowed with such spiritual sovereignty as to entitle him to make the laws for the government of society and the conduct of individuals everywhere. The Italians are looked upon as heretics for having separated state from church. In the course of his work the author gives a full history of Jesuitism, and shows how in many points it is at variance with true Roman Catholicism. The latter belief he carefully exempts from his censure.

Those Christians who are seeking a satisfactory reply to the question, "Am I saved from sin?" will find much help and comfort in Dr. Stackpole's work on "The Evidence of Salvation."[‡] Very judiciously he treats the question, carefully laying his premises and logically deducing conclusions. He warns all against the danger of resting satisfied with false evidence assuring them that to the true child of God there is no uncertainty. How to reach this positive knowledge is the aim of the book to tell, which it does in convincing manner.

Rev. John Miley, D. D., LL. D. Vol. II. 537 pp. \$3.00.—

^{*} The Student's Commentary on the Book of Ecclesiastes. By James Strong, S. T. D., LL. D. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. 144 pp. \$2.00.

[†] The Footprints of the Jesuits. By R. W. Thompson. 509 pp. \$1.75.—[‡] The Evidence of Salvation. By Rev. Everett S. Stackpole, D. D. New York: Thomas Y. Crowell & Company. 115 pp. 50 cents.

BOOKS RECEIVED.

Bible Studies: The International Sunday School Lessons. By Geo. F. Pentecost, D. D. 415 pp.—Foreign Missions After a Century. By Rev. James S. Dennis, D. D. 368 pp. \$1.50. New York: Fleming H. Revell Company.

The Thoughts of the Emperor Marcus Aurelius Antoninus. Long's translation. Edited by Edwin Ginn. Boston: Ginn and Company. 213 pp.

A Broader Christianity. By Philo Hall. New York: Lovell Brothers Company. 52 pp.

Jesus the Nazarene. By Rev. C. J. Kephart, A. M. Dayton, O.: W. J. Shuey. 80 pp. 50 cts.

The Wearied Christ and Other Sermons. By Alexander MacLaran, B. A., D. D. London: Alexander and Shephard. 314 pp. \$1.50.

Epworth Guards, a Manual for the Military Division of the Epworth League. By Rev. N. J. Harkness, Ph. M. 74 pp. 25 cts.—The Organic Law of the Methodist Episcopal Church. By Hiram L. Sibley. 93 pp. 50 cts. New York: Hunt & Eaton, Cincinnati: Cranston & Curtis.

